

T H E
ANALYTICAL REVIEW,

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PHILOSOPHY.

ART. I. *Darwin's Zoonomia continued from page 234.*

THE fifteen sections, which we have already considered, are succeeded by a series of dissertations on the most interesting phenomena of animated nature. In the first of these, or in sect. xvi, the *instinctive* actions of animals are investigated at great length, and with a degree of ingenuity, to which we imagine nothing comparable will be discovered in the multitude of preceding writers who have treated the same subject. With the contents of this section, therefore, as being the most generally interesting, and perhaps also, every circumstance considered, the most masterly in the whole work, we shall endeavour to make our readers minutely acquainted. The question is opened by the following necessary distinctions. P. 136.

‘ All those actions of men or animals, that are attended with consciousness, and seem neither to have been directed by their appetites, taught by their experience, nor deduced from observation or tradition, have been referred to the power of instinct. And this power has been explained to be a *divine something*, a kind of inspiration; whilst the poor animal, that possesses it, has been thought little better than a *machine* !

‘ The *irksomeness*, that attends a continued attitude of the body, or the *pains*, that we receive from heat, cold, hunger, or other injurious circumstances, excite us to *general locomotion*; and our senses are so formed and constituted by the hand of nature, that certain objects present us with pleasure, others with pain, and we are induced to approach and embrace these, to avoid and abhor those, as such sensations direct us.

‘ Thus the palates of some animals are gratefully affected by the mastication of fruits, others of grains, and others of flesh; and they are thence instigated to attain, and to consume those materials; and are furnished with powers of muscular motion, and of digestion proper for such purposes.

‘ These *sensations* and *desires* constitute a part of our system, as our *muscles* and *bones* constitute another part: and hence they may alike be termed *natural* or *connate*; but neither of them can properly be termed *instinctive*: as the word instinct in its usual ac-

ception refers only to the *actions* of animals, as above explained: the origin of these *actions* is the subject of our present enquiry.

‘The reader is intreated carefully to attend to this definition of *instinctive actions*, lest by using the word instinct without adjoining any accurate idea to it, he may not only include the natural desires of love and hunger, and the natural sensations of pain or pleasure, but the figure and contexture of the body, and the faculty of reason itself under this general term.’

So much being premised, our able author states the sensations the young animal experiences, and the motions he performs, in the womb: from a due attention to these he is persuaded that many actions, which at first sight may seem referable to an inexplicable instinct alone, will appear to have been acquired, like all other animal actions accompanied with consciousness, *by the repeated efforts of our muscles under the conduct of our sensations and desires*. Upon this principle, joined to the consideration that some animals come into the world much more advanced than others, the early acquisition of the art of walking, in certain instances, is accounted for thus.

P. 138. ‘It has been deemed a surprising instance of instinct, that calves and chickens should be able to walk by a few efforts almost immediately after their nativity: whilst the human infant in those countries where he is not incumbered with clothes, as in India, is five or six months, and in our climate almost a twelve-month, before he can safely stand upon his feet.

‘The struggles of all animals in the womb must resemble their mode of swimming, as by this kind of motion they can best change their attitude in water. But the swimming of the calf and chicken resembles their manner of walking, which they have thus in part acquired before their nativity, and hence accomplish it afterwards with very few efforts, whilst the swimming of the human creature resembles that of the frog, and totally differs from his mode of walking.’

From the paragraph which treats of the swallowing, breathing, sucking, pecking, and lapping of young animals, we shall select the following passage. P. 139.

‘The inspiration of air into the lungs is so totally different from that of swallowing a fluid in which we are immersed, that it cannot be acquired before our nativity. But at this time, when the circulation of the blood is no longer continued through the placenta, that suffocating sensation, which we feel about the precordia, when we are in want of fresh air, disagreeably affects the infant: and all the muscles of the body are excited into action to relieve this oppression; those of the breast, ribs, and diaphragm are found to answer this purpose, and thus respiration is discovered, and is continued throughout our lives, as often as the oppression begins to recur. Many infants, both of the human creature, and of quadrupeds, struggle for a minute after they are born before they begin to breathe (Haller Phys. T. 8. p. 400. ib. part 2. p. 1). Mr. Buffon thinks the action of the dry air upon the nerves of smell of new-born animals, by producing an endeavour to sneeze, may contribute to induce this first inspiration, and that the rarefaction of the air by the warmth of the lungs
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contributes to induce expiration. *Hist. Nat. tom. 4. p. 174.* Which latter it may effect by producing a disagreeable sensation by its delay, and a consequent effort to relieve it. Many children sneeze before they respire, but not all, as far as I have observed, or can learn from others.

‘ At length, by the direction of its sense of smell, or by the officious care of its mother, the young animal approaches the odoriferous rill of its future nourishment, already experienced to swallow. But in the act of swallowing, it is necessary nearly to close the mouth, whether the creature be immersed in the fluid it is about to drink, or not: hence, when the child first attempts to suck, it does not slightly compress the nipple between its lips, and suck as an adult person would do, by absorbing the milk; but it takes the whole nipple into its mouth for this purpose, compresses it between its gums, and thus repeatedly chewing (as it were) the nipple, presses out the milk; exactly in the same manner as it is drawn from the teats of cows by the hands of the milkmaid. The celebrated Harvey observes, that the fœtus in the womb must have sucked in a part of its nourishment, because it knows how to suck the minute it is born, as any one may experience by putting a finger between its lips, and because in a few days it forgets this art of sucking, and cannot without some difficulty again acquire it (*Exercit. de Gener. Anim. 48*). The same observation is made by Hippocrates.

‘ A little further experience teaches the young animal to suck by absorption, as well as by compression: that is, to open the chest as in the beginning of respiration, and thus to rarefy the air in the mouth, that the pressure of the denser external atmosphere may contribute to force out the milk.’

These are followed by considerations on the sense of smell, and its use to animals. Under this head Dr. D. would perhaps, if they had fallen in his way, have quoted some very curious experiments on smell, related in a late elaborate anatomical work by professor Scarpa, particularly the following:—A duck, accustomed to feed out of its owner's hand, was offered some perfumed bread. The animal at first refused, but afterward took it in its bill, carried it to a neighbouring pond, moved it briskly backwards and forwards under the water, as if to wash away the disagreeable smell, and then swallowed it.

Speaking of the accuracy of sight in the human species, this acute philosopher gives the following account of that agreeable feeling which undulating lines excite. P. 144.

‘ As the images, that are painted on the retina of the eye, are no other than signs, which recall to our imaginations the objects we had before examined by the organ of touch, as is fully demonstrated by Dr. Berkley in his treatise on vision, it follows that the human creature has greatly more accurate and distinct sense of vision than that of any other animal. Whence as he advances to maturity he gradually acquires a sense of female beauty, which at this time directs him to the object of his new passion.

‘ Sentimental love, as distinguished from the animal passion of that name, with which it is frequently accompanied, consists in the

the desire or sensation of beholding, embracing, and saluting a beautiful object.

‘ The characteristic of beauty therefore is that it is the object of love ; and though many other objects are in common language called beautiful, yet they are only called so metaphorically, and ought to be termed agreeable. A grecian temple may give us the pleasurable idea of sublimity ; a gothic temple may give us the pleasurable idea of variety ; and a modern house the pleasurable idea of utility ; music and poetry may inspire our love by association of ideas ; but none of these, except metaphorically, can be termed beautiful, as we have no wish to embrace or salute them.

‘ Our perception of beauty consists in our recognition by the sense of vision of those objects, first, which have before inspired our love by the pleasure, which they have afforded to many of our senses ; as to our sense of warmth, of touch, of smell, of taste, hunger and thirst ; and secondly, which bear any analogy of form to such objects.

‘ When the babe, soon after it is born into this cold world, is applied to its mother’s bosom, its sense of perceiving warmth is first agreeably affected ; next its sense of smell is delighted with the odour of her milk ; then its taste is gratified by the flavour of it ; afterwards the appetites of hunger and of thirst afford pleasure by the possession of their objects, and by the subsequent digestion of the aliment ; and, lastly, the sense of touch is delighted by the softness and smoothness of the milky fountain, the source of such variety of happiness.

‘ All these various kinds of pleasure at length become associated with the form of the mother’s breast, which the infant embraces with its hands, presses with its lips, and watches with its eyes ; and thus acquires more accurate ideas of the form of its mother’s bosom, than of the odour and flavour or warmth, which it perceives by its other senses. And hence at our maturer years, when any object of vision is presented to us, which by its waving or spiral lines bears any similitude to the form of the female bosom, whether it be found in a landscape with soft gradations of rising and descending surface, or in the forms of some antique vases, or in other works of the pencil or the chisel, we feel a general glow of delight, which seems to influence all our senses ; and, if the object be not too large, we experience an attraction to embrace it with our arms, and to salute it with our lips, as we did in our early infancy the bosom of our mother. And thus we find, according to the ingenious idea of Hogarth, that the waving lines of beauty were originally taken from the temple of Venus.

‘ This animal attraction is love ; which is a sensation, when the object is present ; and a desire, when it is absent. Which constitutes the purest source of human felicity, the cordial drop in the otherwise vapid cup of life, and which overpays mankind for the care and labour, which are attached to the pre-eminence of his situation above other animals.’

In explaining the origin of natural language, or the expression of the passions, Dr. D. manifests a degree of sagacity and niceness of observation, to which there is nothing perhaps equal, certainly nothing superiour, in the writings of Locke. Concerning the visible signs of fear he observes, p. 148.

‘As soon as the young animal is born, the first important sensations, that occur to him, are occasioned by the oppression about his precordia for want of respiration, and by his sudden transition from ninety-eight degrees of heat into so cold a climate.—He trembles, that is, he exerts alternately all the muscles of his body, to enfranchise himself from the oppression about his bosom, and begins to breathe with frequent and short respirations; at the same time the cold contracts his red skin, gradually turning it pale; the contents of the bladder and of the bowels are evacuated: and from the experience of these first disagreeable sensations the passion of fear is excited, which is no other than the expectation of disagreeable sensations. This early association of motions and sensations persists throughout life; the passion of fear produces a cold and pale skin, with tremblings, quick respiration, and an evacuation of the bladder and bowels, and thus constitutes the natural or universal language of this passion.’

For the form of features expressive of *serene* pleasure he thus accounts. p. 151.

‘In the action of sucking, the lips of the infant are closed around the nipple of its mother, till he has filled his stomach, and the pleasure occasioned by the stimulus of this grateful food succeeds. Then the sphincter of the mouth, fatigued by the continued action of sucking, is relaxed; and the antagonist muscles of the face gently acting, produce the smile of pleasure: as cannot but be seen by all who are conversant with children.

‘Hence this smile during our lives is associated with gentle pleasure; it is visible in kittens, and puppies, when they are played with, and tickled; but more particularly marks the human features. For in children this expression of pleasure is much encouraged, by their imitation of their parents, or friends, who generally address them with a smiling countenance: and hence some nations are more remarkable for the gaiety, and others for the gravity of their looks.’

Hence HABIT may be said not only to be *second*, but *first* nature; and paradoxical as it may seem, were pains taken for the purpose, a smiling countenance would cease to indicate serene pleasure, and the expressions of most of the passions might be changed. Under the article *anger*, p. 152, we apprehend there is a mistake in point of fact: it is said that the ‘horse, as he fights by striking with his hinder feet, turns his heels to his foe, and bends back his ears to listen out the place of his adversary, that the threatened blow may not be ineffectual.’ Possibly a cowardly horse, when he is about to take to flight, may attempt to strike with his hinder feet, but in case of a regular battle, as is sometimes seen between stallions, the mouth and fore feet alone are employed. The succeeding paragraphs treat of the artificial languages of turkeys, hens, ducklings, wagtails, cuckoos, rabbits, dogs, and nightingales,

nightingales; music, tooth edge, a good musical ear, architecture; the acquired knowledge, or certain actions of foxes, rooks, fieldfares, lapwings, dogs, cats, horses, crows, and pelicans; of birds of passage, dormice, snakes, bats, swallows, quails, ringdoves, staves, chaffinches, hoopoes, chatterers, hawfinches, crossbills, rails, and cranes. This catalogue of topics will show the copiousness of induction in this section; and after so many quotations, the reader will not be surprised at being referred to the original work for particulars. But we have another reason for this reference—we wish to bring forward part of what the author opposes to a very obvious objection to his doctrine. In order to prove, that certain actions of animals do not arise either from observation and experience, or from transmitted knowledge, it has been perpetually asserted, that these actions are performed by all the individuals of a species exactly in the same manner. As to birds of passage, the variations in their manners are established by a multitude of facts; and it appears that, p. 167,—

‘ 1. All birds of passage can exist in the climates where they are produced.

‘ 2. They are subject in their migrations to the same accidents and difficulties that mankind are subject to in navigation.

‘ 3. The same species of birds migrate from some countries, and are resident in others.

‘ From all these circumstances it appears, that the migrations of birds are not produced by a necessary instinct, but are accidental improvements, like the arts among mankind, taught by their contemporaries, or delivered by tradition from one generation of them to another.’

Many voluntary variations in the manners of animals are also noticed under the following heads: *the choice of a season by birds for pairing; their contracts of marriage; and the construction of their nests.* For instance, p. 168.

‘ Our domestic birds, that are plentifully supplied throughout the year with their adapted food, and are covered with houses from the inclemency of the weather, lay their eggs at any season: which evinces that the spring of the year is not pointed out to them by a necessary instinct.

‘ Whilst the wild tribes of birds choose this time of the year from their acquired knowledge, that the mild temperature of the air is more convenient for hatching their eggs, and is soon likely to supply that kind of nourishment that is wanted for their young.

‘ If the genial warmth of the spring produced the passion of love, as it expands the foliage of trees, all other animals should feel its influence as well as birds: but, the viviparous creatures, as they suckle their young, that is, as they previously digest the natural food, that it may better suit the tender stomachs of their offspring, experience the influence of this passion at all seasons of the year, as cats and bitches. The graminivorous animals indeed generally produce their young about the time when grass is supplied in the greatest plenty, but this is without any degree of exactness, as appears from our cows, sheep, and hares, and may be

be a part of the traditional knowledge, which they learn from the example of their parents.' Again,

P. 169. ' Their mutual passion, and their acquired knowledge, that their joint labour is necessary to procure sustenance for their numerous family, induces the wild birds to enter into a contract of marriage, which does not however take place among the ducks, geese, and fowls, that are provided with their daily food from our barns.

' An ingenious philosopher has lately denied, that animals can enter into contracts, and thinks this an essential difference between them and the human creature:—but does not daily observation convince us, that they form contracts of friendship with each other, and with mankind? When puppies and kittens play together, is there not a tacit contract, that they will not hurt each other? And does not your favourite dog expect you should give him his daily food, for his services and attention to you? And thus barter his love for your protection? In the same manner that all contracts are made amongst men, that do not understand each other's arbitrary language.'

As to their nests, we are informed, that birds are instructed how to build them from observing that in which they were reared. They also attend to warmth, cleanliness, stability, security from their enemies, and shelter from the weather. They make such choice of colours as may render them less likely to be discovered. Further, the nests of the same species are not always of the same materials or form. Thus, P. 170.

' In the trees before Mr. Levet's house in Lichfield, there are annually nests built by sparrows, a bird which usually builds under the tiles of houses, or the thatch of barns. Not finding such convenient situations for their nests, they build a covered nest bigger than a man's head, with an opening like a mouth at the side, resembling that of a magpie, except that it is built with straw and hay, and lined with feathers, and so nicely managed as to be a defence against both wind and rain.

' So the jackdaw (*corvus monedula*) generally builds in church-steeple, or under the roofs of high houses; but at Selbourn, in Southamptonshire, where towers and steeples are not sufficiently numerous, these same birds build in forsaken rabbit burrows. See a curious account of these subterranean nests in White's History of Selbourn, p. 59. Can the skilful change of architecture in these birds and the sparrows above mentioned be governed by instinct? Then they must have two instincts, one for common, and the other for extraordinary occasions.'

P. 171. ' In India the birds exert more artifice in building their nests on account of the monkeys and snakes: some form their penile nests in the shape of a purse, deep and open at top; others with a hole in the side; and others, still more cautious, with an entrance at the very bottom, forming their lodge near the summit. But the taylor-bird will not ever trust its nest to the extremity of a tender twig, but makes one more advance to safety by fixing it to the leaf itself. It picks up a dead leaf, and sews

it to the side of a living one, its slender bill being its needle, and its thread some fine fibres; the lining consists of feathers, goat-samer, and down; its eggs are white; the colour of the bird light yellow; its length three inches; its weight three-sixteenths of an ounce; so that the materials of the nest, and the weight of the bird, are not likely to draw down an habitation so slightly suspended.'

Imperfectly acquainted as we are with the manners of the nations that inhabit the ocean, we have, however, some facts tending to show, that they adapt their measures to their designs, and to circumstances. Several such facts the reader will find in pages 173—5.

We recollect an experiment related by Dr. Franklin as made by his father, which furnishes one of the most curious particulars we know respecting the manners of this class of beings.—Near the residence of old Franklin, in New England, two rivers discharged themselves into the sea; in one many herrings were taken, never any in the other; of course, in the former only did any spawn in spring. This led Franklin, the father, to consider whether the herring could not be induced to frequent the other river. With this view he caught some of the old breeding herrings in spring, took their spawn, and placed it in the unfrequented river. It produced young, and ever afterwards there appeared herrings in this river, and the number continually increased.

Lastly, the author endeavours to establish his opinion with regard to the insect tribe also. From the facts adduced under this head, we can quote only the following, which he relates from his own observation. p. 183.

'A wasp, on a gravel walk, had caught a fly nearly as large as himself; kneeling on the ground I observed him separate the tail and the head from the body part, to which the wings were attached. He then took the body part in his paws, and rose about two feet from the ground with it; but a gentle breeze wafting the wings of the fly turned him round in the air, and he settled again with his prey upon the gravel. I then distinctly observed him cut off with his mouth, first one of the wings, and then the other, after which he flew away with it unmolested by the wind.

'Go, thou sluggard, learn arts and industry from the bee, and from the ant!

'Go, proud reasoner, and call the worm thy sister!'

p. 184. 'If, therefore, we turn our eyes upon the fabric of our fellow animals, we find they are supported with bones, covered with skins, moved by muscles; that they possess the same senses, acknowledge the same appetites, and are nourished by the same aliment with ourselves; and we should hence conclude from the strongest analogy, that their internal faculties were also in some measure similar to our own.'

This conclusion, we doubt not, will be warmly controverted. A thousand unauthenticated relations are current concerning the instinctive feats of animals. These, however, like the stories about ghosts, are such as every body has heard, but nobody can confirm from his own testimony. It would be unavailing to en-

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list such recruits in the service of science. The question is to be decided by precise and strictly authenticated observations; and if they be such as any person, who chooses, may verify, they will the better serve the purpose.—The case of ducklings, hatched under an hen, has been often mentioned as a striking example of instinct; but the writer of this article has observed a brood, that continued many days in sight of a pond without embarking upon it. Hence he concludes, that what is believed by many, of their rushing forward with impetuosity in order to essay their webbed feet the moment they catch sight of water, to the unspeakable distress of their poor, ignorant foster mother, is a vulgar error.

Sect. xvii. *Of the catenation of motions*.—A subject of no little intricacy, but of primary importance in physiology. Catenated motions, as already explained, are successions of fibrous and sensorial motions: animal motions consist either of *trains* or *circles*; trains continue without stated repetitions, as in reading an epic poem; in circles the same actions return at certain periods, though those links which are not repeated, are not exactly the same, as in reading a song with a chorus recurring at equal distances. Catenations are formed, 1. By reiterated irritations, as in learning the alphabet.—2. By reiterated sensations, as in learning a dance; or 3. by reiterated volitions, as in learning to fence. We have some doubt whether these and the other instances in page 186 are accurately distinguished or happily chosen; the question, however, is not important enough for discussion here, so we shall leave it to the reader to recal the several circumstances to his mind, and hence to determine whether the acquisition of the arts of reading, fencing, and dancing, be processes so distinct as to be referable to three several sensorial powers. Catenations proceed for some time after they are excited (as in palpitation of the heart from fear) though voluntary efforts are made to stop them. When motions are strongly linked from repetition, they proceed so much without attention, that it may be directed to other objects; thus we can walk and think at once. *Quere*. As we cannot at the same time run fast and pursue a train of thought, is this because the links of motion in running are less strongly connected by repetition, or because the exertion in running requires all the sensorial power; or do both causes concur?—Innumerable distinct catenations proceed at once without embarrassment, as in the arterial system, in digestion, in walking, speaking, and so on.—Links may sometimes be left out without dissolving the chain, as in recollection, where many minute and uninteresting circumstances, originally perceived, are omitted.—When a circle of actions is interrupted, but not dissevered, it proceeds in confusion, till it comes round again to the link at which it was disturbed, and then resumes its regularity; thus, an interrupted performer will continue to play, but inaccurately, till he begins the tune anew, and a person, after intoxication, does not recover himself perfectly till about the same hour the next day.—Weakly catenated chains may be dissevered by suddenly introducing some link of a stronger chain; an unsteadily walking child falls, if called to; and agues are curable by surprise.—When any circle of actions is broken
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by the omission of links, as in sleep, or by insertion of new links, as in surprise, new catenations are formed. The last link in the broken chain is joined to the new link or else to that link of the old chain which was next the omitted links; and either new circles are performed in place of the old, as in ague and other periodical fits; or new trains proceed, whence the chimeras in dreams.—When a train of actions is broken, strong efforts of volition or sensation will prevent the links from being rejoined. Thus, strong voluntary efforts prevent the stammerer from gaining the syllable he wants.—Catenated trains or tribes, are more easily dissevered than catenated circles of action.—In epilepsy the connected tribes of muscular action which keep the body erect, are dissevered, but the vital circle of actions proceeds. Sleep, precluding the stimuli of external objects, and suspending volition, dissevers the trains of which certain irritative and voluntary motions form a part. This strengthens the other catenations, as those of the vital motions, secretions, and absorptions; hence too the new trains of ideas that constitute our dreams.

These several propositions are further illustrated (p. 190—4) by the history of a person learning and performing music. Several of them might possibly have been rendered more easy of comprehension to some minds by means of diagrams.

The third paragraph of this section assigns the causes of several of the circumstances belonging to the catenations of motions. The principles on which they are to be explained are, 1. Those successions or combinations of animal motions, which have been most frequently repeated, acquire the strongest connection. 2. Of such as have been most frequently repeated, those, which have gone on without intermixture with other sets of motions, become the most firmly connected. 3. Of such as have been most frequently and distinctly repeated, the earliest are the most difficult to be dissevered. 4. If an animal motion be excited by more than one causation, association, or catenation at the same time, it will be performed with greater energy. Hence irritation, joined with association, forms the firmest chains, as in the vital motions. Moreover, p. 194,

‘Where a new link has been introduced into a circle of actions by some accidental defect of stimulus. If that defect of stimulus be repeated at the same part of the circle a second or a third time, the defective motions thus produced, both by the repeated defect of stimulus and by their catenation with the parts of the circle of actions, will be performed with less and less energy. Thus, if any person is exposed to cold at a certain hour to-day so long as to render some part of the system for a time torpid, and is again exposed to it at the same hour to-morrow, and the next day, he will be more and more affected by it, till at length a cold fit of fever is completely formed, as happens at the beginning of many of those fevers which are called nervous or low fevers. Where the patient has slight periodical shiverings and paleness for many days before the febrile paroxysm is completely formed.

‘ On the contrary, if the exposure to cold be for so short a time as not to induce any considerable degree of torpor or acquiescence, and is repeated daily as above mentioned, it loses its effect more and more at every repetition, till the constitution can bear it without inconvenience, or indeed without being conscious of it. As in walking into the cold air in frosty weather. The same rule is applicable to increased stimulus, as of heat, or of vinous spirit, within certain limits.’

In the remainder of this section, the author explains how irritation, joined with sensation, produces inflammatory fever—Why children cannot tickle themselves—The effects of volition joined to irritation—And the disjunction of trains of ideas of imagination by irritation and by volition.

In sect. XVIII the state of sleep, which takes up so much of life, is considered. In sleep volition is suspended, but sensation continues. Were the trains of ideas produced by sensation to be suspended during sleep, delirium would take place on awaking from the accumulation of sensorial power; and we should mistake the ideas of sensation on account of their vivacity for irritative ideas; hence the use of dreams. Of *night-mare* we have the following explanation. P. 200.

‘ When by our continued posture in sleep, some uneasy sensations are produced, we either gradually awake by the exertion of volition, or the muscles connected by habit with such sensations alter the position of the body; but where the sleep is uncommonly profound, and those uneasy sensations great, the disease called the incubus, or *night-mare*, is produced. Here the desire of moving the body is painfully exerted, but the power of moving it, or volition, is incapable of action, till we awake. Many less disagreeable struggles in our dreams, as when we wish in vain to fly from terrifying objects, constitute a slighter degree of this disease. In awaking from the *night-mare* I have more than once observed, that there was no disorder in my pulse; nor do I believe the respiration is laborious, as some have affirmed. It occurs to people whose sleep is too profound, and some disagreeable sensation exists, which at other times would have awakened them, and have thence prevented the disease of *nightmare*; as after great fatigue or hunger, with too large a supper and wine, which occasion our sleep to be uncommonly profound.’

We have a ceaseless flow of ideas in dreams, because they are so much more connected with sensation than any other sensorial power, especially volition. In sleep we even receive ideas from the senses, of which the organs have at that time great vivacity; for a sleeping person, whose eye lids are a little opened, dreams of being dazzled; and after dreaming of visible objects, our eyes are less dazzled on awaking. ‘ The perpetual mistake in dreams and reveries,’ where we believe the object of imagination to be present, ‘ evinces beyond a doubt, that all our ideas are repetitions of the motions of the organs of sense by which they were acquired; and that this belief is not an instinct necessarily connected with our perceptions.’ The following curious heads of inquiry succeed; we notice them in order to apprise the reader of

of the contents of the work ; we cannot dwell upon every thing : *How we distinguish ideas from perceptions ; variety of scenery in dreams, excellence of the sense of vision ; novelty of combination ; distinctness of imagery ; rapidity of transactions in dreams ; of measuring time ; of dramatic time and place ; why a dull play induces sleep, an interesting play reverie ; consciousness of existence and identity in dreams ; how we awake sometimes suddenly, sometimes frequently ; irritative motions continue in sleep ; internal irritations are succeeded by sensation ; sensibility and irritability increase during sleep, hence our morning dreams have greater variety and vivacity than those at night when we first lie down ; and epileptic fits, which are always occasioned by some disagreeable sensation, most frequently come on during sleep, as also asthmatic fits ; of the extacy of children ; why cramp is painful ; morning sweats ; increase of heat and of urine in sleep ; why persons are more liable to take cold during sleep ; catarrh from thin night-caps ; why we feel chilly on the approach of sleep, and on awaking in the open air ; why the gout commences in sleep ; secretions are more copious in sleep ; young animals and plants grow faster in sleep ; inconsistency of dreams ; absence of surprise in dreams ; why we forget some dreams and remember others ; sleep-talkers awake with surprise.*

On the remote causes of sleep we find the following remarks :

P. 217. ‘ As the immediate cause of sleep consists in the suspension of volition, it follows, that whatever diminishes the general quantity of sensorial power, or derives it from the faculty of volition, will constitute a remote cause of sleep ; such as fatigue from muscular or mental exertion, which diminishes the general quantity of sensorial power ; or an increase of the sensitive motions, as by attending to soft music, which diverts the sensorial power from the faculty of volition ; or lastly, by increase of the irritative motions, as by wine, or food, or warmth, which not only by their expenditure of sensorial power diminish the quantity of volition ; but also by their producing pleasureable sensations (which occasion other muscular or sensual motions in consequence), doubly decrease the voluntary power, and thus more forceably produce sleep. See sect. xxxiv. 1. 4.

‘ Another method of inducing sleep is delivered in a very ingenious work lately published by Dr. Beddoes ; who, after lamenting that opium frequently occasions restlessness, thinks, “ that in most cases it would be better to induce sleep by the abstraction of stimuli, than by exhausting the excitability ; ” and adds, “ upon this principle we could not have a better soporific than an atmosphere with a diminished proportion of oxygene air, and that common air might be admitted after the patient was asleep.” (Observ. on Calculus, &c. by Dr. Beddoes. Murray.) If it should be found to be true, that the excitability of the system depends on the quantity of oxygene absorbed by the lungs in respiration, according to the theory of Dr. Beddoes, and of M. Girtanner, this idea of sleeping in an atmosphere with less oxygene in its composition might be of great service in epileptic cases, and in cramp, and even in fits of the asthma, where their periods commence from the increase of irritability during sleep.

‘ Sleep

* Sleep is likewise said to be induced by mechanic pressure on the brain in the cases of spina bifida. Where there has been a defect of one of the vertebræ of the back, a tumour is protruded in consequence; and, whenever this tumour has been compressed by the hand, sleep is said to be induced, because the whole of the brain both within the head and spine becomes compressed by the retrocession of the fluid within the tumour. But by what means a compression of the brain induces sleep has not been explained, but probably by diminishing the secretion of sensorial power, and then the voluntary motions become suspended previously to the irritative ones, as occurs in most dying persons.

* Another way of procuring sleep mechanically was related to me by Mr. Brindley, the famous canal engineer, who was brought up to the business of a mill-wright; he told me, that he had more than once seen the experiment of a man extending himself across the large stone of a corn-mill, and that by gradually letting the stone whirl, the man fell asleep, before the stone had gained its full velocity, and he supposed would have died without pain by the continuance or increase of the motion. In this case the centrifugal motion of the head and feet must accumulate the blood in both those extremities of the body, and thus compress the brain.

* Lastly, we should mention the application of cold; which, when in a less degree, produces watchfulness by the pain it occasions, and the tremulous convulsions of the subcutaneous muscles; but when it is applied in great degree, is said to produce sleep. To explain this effect, it has been said, that as the vessels of the skin and extremities become first torpid by the want of the stimulus of heat, and as thence less blood is circulated through them, as appears from their paleness, a greater quantity of blood poured upon the brain produces sleep by its compression of that organ. But I should rather imagine, that the sensorial power becomes exhausted by the convulsive actions in consequence of the pain of cold, and of the voluntary exercise previously used to prevent it; and that the sleep is only the beginning to die, as the suspension of voluntary power in lingering deaths precedes for many hours the extinction of the irritative motions.

Sect. XIX. *Of reverie*, includes the following topics. P. 220.

1. Various degrees of reverie.—2. Sleep-walkers. Case of a young lady. Great surprise at awaking. And total forgetfulness of what passed in reverie.—3. No suspension of volition in reverie.—4. Sensitive motions continue, and are consistent.—Imitative motions continue, but are not succeeded by sensation.—6. Volition necessary for the perception of feeble impressions.—7. Associated motions continue.—8. Nerves of sense are irritable in sleep, but not in reverie.—9. Somnambuli are not asleep. Contagion received but once.—10. Definition of reverie.

Complete reverie is thus defined.

- P. 226.—1. The irritative motions occasioned by internal stimuli continue, those from the stimuli of external objects are either not produced at all, or are never succeeded by sensation or attention, unless they are at the same time excited by volition.
2. The sensitive motions continue, and are kept consistent by the power

power of volition. 3. The voluntary motions continue undisturbed. 4. The associate motions continue undisturbed.'

Here we find it necessary to pause at present; though this and the preceding long articles have not carried us to the middle of the work. But our readers will very willingly allow us to proportion our attention to the originality and importance of publications; and upon this principle, we can assure them, *Zoonomia* is yet entitled to occupy many of our future pages.

(*To be continued.*)

THE DRAMA.

ART. II. *The Plays of William Shakspeare. In fifteen Volumes. With the Corrections and Illustrations of various Commentators. To which are added Notes of Samuel Johnson and George Steevens. The fourth Edition. Revised and augmented (with a glossarial Index). By the Editor of Dodsley's Collection of Old Plays. 15 Vols. Large 8vo. About 600 pages each. Printed on fine wove Paper, with Plates. Price 6l. 15s. in boards. Longman, &c. 1793.*

THE preface, or as the editors modestly call it, the advertisement prefixed to this admirable edition, sets out with stating the reasons, why none of the usual heads of Shakspeare has been prefixed to the work. The diversity of the heads, which have hitherto been obtruded on the public for semblances of the father of our drama, is indeed such, that their claim to that right must not only be considered as extremely disputable, but may safely be pronounced altogether chimerical. Of that in the possession of the duke of Chandos, which according to the editors is the only one 'that even pretends to authenticity,' though now, 'by means of injudicious cleaning, or some other accident, little better than the "shadow of a shade," as we have never seen it, we cannot judge; but if we form our opinion from the copy made by Mr. Humphry, it never can, unless physiognomy be a mere bubble, have represented Shakspeare, though for other reasons than that 'abominable imitative of humanity' copied from Martin Droeshout's in the title page to the folio, 1623. How far a noble author's indiscriminate panegyric on Mr. Vertue's fidelity as an engraver should be relied on, may be decided by comparing the fix heads which he has published of our poet. That 'palm'd upon Mr. Pope,' and prefixed to his edition in quarto, is, according to Mr. Oldys, 'evidently a juvenile portrait of king James I.'*

To the rejection of Shakspeare's portrait the editors add their disbelief of the legend that makes him the father of sir William

* If it ever could be proved, that king James I had resembled Shakspeare more than any other man, in any period of his life, we doubt not but Mr. Lavater would be the first apostate from his own physiognomical creed. They were indeed both 'witch-finders,' but the stages on which they exhibited those ladies were not more different than their notions about them. Of all the heads copied and recopied as Shakspeare's, that adopted by Mr. Lavater is the least repugnant to our notions of the poet.

D'Avenant.

D'Avenant. That leaden countenance our poet 'never help to make.' 'The present age,' they say, 'will probably allow the vintner's ivy to sir William, but with equal justice will withhold from him the poet's bays. To his pretensions of descent from Shakspeare, one might almost be induced to apply a ludicrous passage uttered by Fielding's *Phaeton in the Suds* :

" ——— by all the parish boys I'm flamm'd :
You the sun's son, you rascal ! you be d—d."

The play of *Pericles* has been admitted into this edition on the authority of Dr. Farmer ; and the horrid scenes of *Titus Andronicus* are still permitted to shock the unwary reader, from mere deference to the opinion of the proprietors. 'We have not,' continue the editors, 'reprinted the sonnets, &c. of Shakspeare, because the strongest act of parliament that could be framed, would fail to compel readers into their service ; notwithstanding these miscellaneous poems have derived every possible advantage from the literature and judgment of their only intelligent editor, Mr. Malone, whose implements of criticism, like the ivory rake and golden spade in Prudentius, are on this occasion disgraced by the objects of their culture. Had Shakspeare produced no other works than these, his name would have reached us with as little celebrity as time has conferred on that of Thomas Watson, an older and much more elegant sonneteer.'

The rest, and indeed by far the greater part of the advertisement, is taken up in stating the means employed to give this edition a pre-eminence over all former ones ; such as the addition of a considerable number of original remarks, the methods adopted in adjusting and regulating the text, &c. ; the usefulness of the second folio is rescued from the vote of condemnation passed on it by Mr. Malone, and not less than 186 passages are enumerated in which he has admitted its corrections ; but as the parts are so connected, that nothing short of transcribing the whole can give a fair state of the argument, do justice to the perspicuity with which it is conducted, and the bursts of wit and humour that enliven it ; we will not anticipate the reader's pleasure by culling with a sparing hand, for our limits would not admit of more, flowers from their native bed, that derive their greatest beauty from aptness of place and judicious arrangement, and hasten to present him with what is of still greater importance to the reader of Shakspeare, a series of new emendations or conjectures on difficult and disputed passages. In doing this we shall follow the impression left upon us by the boldness or importance of the criticisms produced, without regard to the order of volumes or plays.

For boldness and importance, whether we consider the intrepidity of the editor who admits it into the text, or the critic who proposed it, none can perhaps dispute precedence with the following conjecture on the despaired-of passage 1st Henry IV, sc. 1.

'No more the thirsty Erinys of this foil
Shall daub her lips with her own children's blood.'

The hitherto established reading was :

'No more the thirsty entrance of this foil.'

It would be waste of time to obtrude again on the reader, what must be present to his mind, the explanations hitherto offered ; let us hear what

what Mr. M. Mason the conjecturer and Mr. Steevens the editor have to produce in favour of their emendation :

Vol. VIII. P. 359.—‘ The amendment which I should propose; is to read *Erinnys*, instead of *entrance*.—By *Erinnys* is meant the fury of discord. The *Erinnys* of the soil, may possibly be considered as an uncommon mode of expression, as in truth it is; but it is justified by a passage in the second *Æneid* of Virgil, where *Æneas* calls Helen—

—*Trojæ & patriæ communis Erinnys*.

And an expression somewhat similar occurs in the first part of *King Henry VI.* where sir William Lucy says :

“ Is Talbot slain? the frenchman’s only scourge,
“ Your kingdom’s terror, and black *Nemesis*?”

It is evident that the words, *her own children, her fields, her flowrets*, must all necessarily refer to *this soil*; and that Shakspeare in this place, as in many others, uses the personal pronoun instead of the impersonal; *her* instead of *its*; unless we suppose he means to personify the soil, as he does in *Richard II.* where Bolingbroke departing on his exile says :

“ ——— sweet soil, adieu !

“ My mother, and my nurse, that bears me yet.” M. MASON.

• Mr. M. Mason’s conjecture (which I prefer to any explanation hitherto offered respecting this difficult passage) may receive support from N. Ling’s *Epistle* prefixed to *Wit’s Commonwealth*, 1598 : “——I knowe there is nothing in this worlde but is subject to the *Erynnis* of ill-disposed persons.”—The same phrase also occurs in the tenth book of *Lucan* :

• *Dedecus Ægypti, Latio feralis Erinnys*.

• Amidst these uncertainties of opinion, however, let me present our readers with a single fact on which they may implicitly rely; viz. that Shakspeare could not have designed to open his play with a speech, the fifth line of which is obscure enough to demand a series of comments thrice as long as the dialogue to which it is appended. All that is wanted on this emergency, seems to be—a just and striking personification, or, rather, a proper name. The former of these is not discoverable in the old reading—*entrance*; but the latter, furnished by Mr. M. Mason, may, I think, be safely admitted, as it affords a natural unembarrassed introduction to the train of imagery that succeeds.

• Let us likewise recollect, that, by the first editors of our author, *Hyperion* had been changed into *Epton*; and that Marston’s *Injurious Countess*, 1613, concludes with a speech so darkened by corruptions, that the comparison in the fourth line of it is absolutely unintelligible.—It stands as follows :

“ Night, like a masque, is entred heaven’s great hall,
“ With thousand torches ushering the way :
“ To *Rifus* will we consecrate this evening,
“ Like *Meffermis* cheating of the brack.
“ Weele make this night the day,” &c.

Is it impossible, therefore, that *Erinnys* may have been blundered into *entrance*, a transformation almost as perverse and mysterious as the foregoing in Marston’s tragedy?

• Being

* Being nevertheless aware that Mr. M. Mason's gallant effort to produce an easy sense, will provoke the slight objections and petty cavils of such as restrain themselves within the bounds of timid conjecture, it is necessary I should subjoin, that his present emendation was not inserted in our text on merely my own judgement, but with the deliberate approbation of Dr. Farmer.—Having now prepared for controversy—*signa canant!* STEEVENS.

Whatever may be the reader's opinion on the admission of this new reading into the text, we are persuaded, that, had it originated with Mr. Steevens himself, his diffidence would not have permitted him to distrust the text, though armed with the arguments adduced, and Dr. Farmer's authority; such at least has been his conduct in the following instance, which contains an emendation far less disputable:

VOL. VII, P. 326. *Macbeth*. Act I, sc. 1.—‘*There to meet with Macbeth.*’ Thus the old copy. Mr. Pope, and, after him, other editors:

‘*There I go to meet Macbeth.*

* The insertion, however, seems to be injudicious. *To meet with Macbeth* was the final drift of all the witches in going to the heath, and not the particular business or motive of any one of them in distinction from the rest; as the interpolated words, *I go*, in the mouth of the third witch, would most certainly imply.

* Somewhat, however (as the verse is evidently imperfect) must have been left out by the transcriber or printer. Mr. Capell has therefore proposed to remedy this defect, by reading—

* *There to meet with brave Macbeth.*

* But surely, to beings intent only on mischief, a soldier's bravery in an honest cause, would have been no subject of encomium.

* Mr. Malone (omitting all previous remarks, &c. on this passage) assures us that—“*There* is here used as a dissyllable.” I wish he had supported his assertion by some example. Those however, who can speak the line thus regulated, and suppose they are reciting a verse, may profit by the direction they have received.

* The pronoun “*their*,” having two vowels together, may be split into two syllables; but the adverb “*there*” can only be used as a monosyllable, unless pronounced as if it were written “*the-re*,” a licence in which even Chaucer has not indulged himself.

* It was convenient for Shakspeare's introductory scene, that his first witch should appear uninstructed in her mission. Had she not required information, the audience must have remained ignorant of what it was necessary for them to know. Her speeches therefore proceed in the form of interrogatories; but, all on a sudden, an answer is given to a question which had not been asked. Here seems to be a chasm which I shall attempt to supply by the introduction of a single pronoun, and by distributing the hitherto mutilated line, among the three speakers:

* 3. *Witch*. *There to meet with—*

* 1. *Witch*.

Whom?

* 2. *Witch*.

Macbeth.

* Distinct replies have now been afforded to the three necessary enquiries—*when*—*where*—and *whom* the witches were to meet. Their conference

conference receives no injury from my insertion and arrangement. On the contrary, the dialogue becomes more regular and consistent, as each of the hags will now have spoken *thrice*, (a magical number) before they join in utterance of the concluding words which relate only to themselves.—I should add, that, in the two prior instances, it is also the second witch who furnishes decisive and material answers; and that I would give the words—"I come, Graymalkin!" to the third. By assistance from such of our author's plays as had been published in quarto, we have often detected more important errors in the folio 1623, which, unluckily, supplies the most ancient copy of *Macbeth*. STEEVENS.

That diffidence, which contented itself with producing an emendation so ingenious in a note, must convince the reader, that the admission of Mr. M. Malone's conjecture on the first passage into the text was owing at least as much to liberality of sentiment, as conviction of its truth.

In *Macbeth's* soliloquy, act 2, sc. 1, the editions in general read,
 —'with Tarquin's ravishing strides.'

Mr. Malone from the old copy restored '*fides*.' Mr. S. reinstates '*strides*,' and comments on his predecessor's choice in the following manner:

P. 411. 'How far a latinism, adopted in the english version of a roman poet; or the mention of *loins* (which no dictionary acknowledges as a synonyme to *fides*); can justify Mr. Malone's restoration, let the judicious reader determine.

'Falstaff, dividing himself as a buck, very naturally says he will give away his best joints, and keep the worst for himself. A *fide* of venison is at once an established term, and the least elegant part of the carcase so divided—But of what use could *fides*, in their *ovidian* sense, have been to Falstaff, when he had already parted with his *haunches*?

'It is difficult to be serious on this occasion. I may therefore be pardoned if I observe that Tarquin, just as he pleased, might have walked *with* moderate steps, or lengthened them into *strides*; but, when we are told that he carried his "*fides*" with him, it is natural to ask how he could have gone any where without them.

'Nay, further,—However *fides* (according to Mr. Malone's interpretation of the word) might have proved efficient in Lucretia's bed-chamber, in that of Duncan they could answer no such purpose, as the lover and the murderer succeed by the exertion of very different organs.

'I am in short of the fool's opinion in *King Lear*—

"That *going* should be used with *feet*,"

and consequently that *fides* are out of the question. Such restorations of superannuated mistakes put our author into the condition of Cibber's Lady Dainty, who having been cured of her disorders, one of her physicians says—"Then I'll make her go over them again." STEEVENS.

On the expression of

'Daggers

'Unmannerly breech'd with gore,'

in sc. 3, act 2, of the same play, we have the following note by Dr. Farmer:

P. 439. 'The sense is, in plain language, *Daggers filthy—in a foul manner,—sheath'd with blood.* A *scabbard* is called a *pilche*, a leather coat in *Romeo*;—but you will ask, whence the allusion to *breeches*? Dr. Warburton and Dr. Johnson have well observed, that this speech of Macbeth is very artfully made up of unnatural thoughts and language: in 1605 (the year in which the play appears to have been written) a book was published by Peter Erondell (with commendatory poems by Daniel, and other wits of the time,) called *The French Garden*, or a *Summer Dayes Labour*, containing, among other matters, some dialogues of a dramatick cast, which, I am persuaded, our author had read in the english; and from which he took, as he supposed, for his present purpose, this quaint expression. I will quote *literatim* from the 6th dialogue: "Boy! you do nothing but play tricks there, go fetch your matter's silver-hatched daggers, you have not brushed their *breeches*, bring the brushes, and brush them before me."—Shakspeare was deceived by the pointing, and evidently supposes *breeches* to be a new and affected term for *scabbards*. But had he been able to have read the french on the other page, even as a *learner*, he must have been set right at once. "Garçon, vous ne faites que badiner, allez querir les poignards argentez de vos maîtres, vous n'avez pas espouffeté leur *haut-de-chausses*,"—their *breeches*, in the common sense of the word: as in the next sentence *bas-de-chausses*, *stockings*, and so on through all the articles of dress. FARMER.'

In sc. 5, act 1, of Macbeth, the lady says:

—'Give him tending,

'He brings great news. The raven himself is hoarse,

'That croaks the fatal entrance of Duncan

'Under my battlements.'—

The comments on this passage are thus stated to the reader in the subsequent note:

P. 373.—'The raven himself is hoarse,] Dr. Warburton reads:

—The raven himself's not hoarse,

'Yet I think the present words may stand. The messenger, says the servant, had hardly breath *to make up his message*; to which the lady answers mentally, that he may well want breath, such a message would add hoarseness to the raven. That even the bird, whose harsh voice is accustomed to predict calamities, could not *croak the entrance of Duncan* but in a note of unwonted harshness. JOHNSON.

'The following is, in my opinion, the sense of this passage.

'Give him tending; the news he brings are worth the speed that made him lose his breath. [*Exit Attendant.*] 'Tis certain now—the raven himself is spent, is hoarse by croaking this very message, the fatal entrance of Duncan under my battlements.

'Lady Macbeth (for she was not yet *unsexed*) was likelier to be deterred from her design than encouraged in it by the supposed thought that the message and the prophecy, (though equally secrets to the messenger and the raven,) had deprived the one of speech, and added harshness to the other's note. Unless we absurdly suppose the messenger acquainted with the hidden import of his message, *speed* alone had intercepted his breath, as *repetition* the raven's voice; though the lady

considered both as organs of that destiny which hurried Duncan into her meshes. FUSELI.

‘ Mr. Fuseli’s idea, that the raven has croaked till he is *hoarse* with croaking, may receive support from the following passage in *Romeo and Juliet*:

“ —make her airy tongue more *hoarse* than mine

“ With *repetition* of my Romeo’s name.”

‘ Again, from one of the parts of *King Henry VI*:

“ Warwick is *hoarse* with daring thee to arms.” STEEVENS.

In the masque, act 4. sc. 1. of the *Tempest*, Iris, in her address to Ceres, pronounces the following line in the old edition:

‘ Thy banks with pioned and twilled brims.’

This the editor changes to

‘ Thy banks with peonied and lilled brims.’

Two notes are subjoined; one by Mr. Henley against, and another by Mr. Steevens in support of the alteration; the reader, we trust, will be amused with both, on whatever side he may choose to range himself.

Vol. III. P. 119.—‘ Mr. Warton, in his notes upon Milton, after silently acquiescing in the substitution of *pionied* for *pioned*, produces from the *ARCADES* “ Ladon’s lilled banks,” as an example to countenance a further change of *twilled* to *lilled*, which, accordingly, Mr. Rann hath foisted into the text. But before such a licence is allowed, may it not be asked—If the word *pionied* can any where be found?—or (admitting such a verbal from peony, like Milton’s *lilled* from *lily*, to exist)—On the banks of what river do peonies grow?—Or (if the banks of any river should be discovered to yield them) whether *they* and the *lilies* that, in common with them, betrim those banks, be the produce of *spungy* APRIL?—Or, whence it can be gathered that Iris here is at all speaking of the banks of *a river*?—and, whether, as the bank in question is the property, not of a water-nymph, but of Ceres, it is not to be considered as an object of her care?—Hither the goddess of husbandry is represented as resorting, because at the approach of spring, it becomes needful to repair the banks (or mounds) of the *flat meads*, whose grass not only shooting over, but being more succulent than that of the *turfy mountains*, would, for want of this precaution, be devoured, and so the intended *flower* [hay, or *winter keep*] with which these *meads* are proleptically described as *thatched*, be lost.

‘ The giving way and caving in of the *brims* of those banks, occasioned by the heat, rains, and frosts of the preceding year, are made good, by opening the trenches from whence the banks themselves were at first raised, and facing them up afresh with the mire those trenches contain. This being done, the *brims of the banks* are, in the poet’s language, *pioned* and *twilled*.—Mr. Warton himself, in a note upon *Comus*, hath cited a passage in which *pioners* are explained to be *diggers* [rather *trenchers*] and Mr. Steevens mentions Spenser and the author of *Mulcahies*, as both using *pioning* for *digging*. *TWILLED* is obviously formed from the participle of the french verb *touiller*, which Cotgrave interprets *filthily to mix or mingle; confound or shuffle together; bedirt*,

bedirt; begrime; besmear:—significations that join to confirm the explanation here given.

‘ This *bank with pioned and twilled brims* is described, as *trimmed, at the behest of Ceres, by spongy April, with flowers, to make cold nymphs chaste crowns*. These flowers were neither *peonies* nor *lillies*, for they never blow at this season, but “*lady-smocks all silver white*,” which during this humid month, start up in abundance on such banks, and thrive like oats on the same kind of soil:—“*Avoine touillée croît comme enragée*.”—That *OU* changes into *W*, in words derived from the french, is apparent in *cordwainer*, from *cordouannier*, and many others. HENLEY.

‘ Mr. Henley’s note contends for small proprieties, and abounds with minute observation. But that Shakspeare was no diligent botanist, may be ascertained from his erroneous descriptions of a *corollip*, (in the *Tempest* and *Cymbeline*) for who ever heard it characterized as a *bell-shaped flower*, or could allow the *drops at the bottom* of it to be of a *crimson hue*? With equal carelessness, or want of information, in the *Winter’s Tale* he enumerates “*lillies of all kinds*,” among the children of the spring, and as contemporaries with the daffodil, the primrose, and the violet. It might be added, (if we must *speak by the card*) that wherever there is a bank there is a ditch; where there is a ditch there may be water; and where there is water the aquatic lillies may flourish, whether the bank in question belongs to a river or a field.—These are petty remarks, but they are occasioned by petty cavils.—It was enough for our author that *peonies* and *lillies* were well-known flowers, and he placed them on any bank, and produced them in any of the genial months, that particularly suited his purpose. He who has confounded the customs of different ages and nations, might easily confound the produce of the seasons.

‘ That his documents *de re rusticâ* were more exact, is equally improbable. He regarded objects of agriculture, &c. in the gross, and little thought, when he meant to bestow some ornamental epithet on the banks appropriated to a goddess, that a future critic would wish him to say their *brims* were *filthily mixed or mingled, confounded or shuffled together, bedirted, begrimed, and besmeared*. Mr. Henley, however, has not yet proved the existence of the derivative which he labours to introduce as an english word; nor will the lovers of elegant description wish him much success in his attempt. Unconvinced therefore by his strictures, I shall not exclude a border of flowers to make room for the graces of the spade, or what Mr. Pope, in his *Dunciad*, has styled—“*the majesty of mud*.” STEEVENS.

Among the peculiarities of Shakspeare’s diction, there are some of which the anomalies of construction bid defiance to grammar; whilst at the same time, the meaning of the sentence is too obvious for misconception; such is the following observation in the *Tempest*. Act 1. Sc. 2.

- ‘ ————— like one,
- ‘ Who having, unto truth, by telling of it,
- ‘ Made such a sinner of his memory,
- ‘ To credit by his own lie—————’

Such, in our opinion, as one of our author’s ‘*wood-notes wild*,’ commendation ought to pass submissively and with respect: but there are passages,

passages, which by a certain coquetry of expression equally allure and baffle the critic, promise to all and pledge themselves to none; such, from the contest of commentators, appears to be the celebrated couplet in 'Love's Labour's Lost.' Act. 4, sc. 3.

' And, when Love speaks, the voice of all the gods
' Makes heaven drowsy with the harmony.'

To the sense of these lines might be applied what Ford says of love, in the Merry Wives of Windsor,

' Love like a shadow flies, when substance love pursues;
' Pursuing that that flies, and flying what pursues.'

To interpret them, Warburton pulled up Palæphatus by the hair from Suidas; they appear to have given a paroxysm to Collins; Tyrwhitt inquired their meaning of Pindar; Heath introduces the whole celestial chorus; Malone proves that 'make' is no worse than 'makes;' Farmer transposes; Johnson lets the harmony of applause reduce the sky to a calm; and the present editor leaves the passage as he found it, and contents himself with humour.

Another contest of a similar nature, on a celebrated passage in Shylock's speech in the Merchant of Venice, Act. 4, sc. 1. is, we hope, for ever decided by the arrangement adopted in the punctuation of the text, and the ingenious note subjoined by the editor:

' And others, when the bagpipe sings i' the nose,
' Cannot contain their urine; for affection,
' Mistress of passion, sways it to the mood
' Of what it likes or loaths.'

Vol. v. p. 501.—' After all that has been said about this contested passage, I am convinced we are indebted for the true reading of it to Mr. Waldron, the ingenious editor and continuator of Ben Jonson's *Sad Shepherd*.

' In his Appendix, p. 212, he observes that "*Mistress* was formerly spelt *Maisresse* or *Maisres*. In Upton's and Church's Spenser we have

" —young birds, which he had taught to sing
" His *maisresse* praises." B. III. c. vii. st. 17.

' This, I presume, is the reading of the first edition of the three first books of *The Fairy Queen*, 1590, which I have not; in the second edition, 1596, and the folios 1609 and 1611, it is spelt *mistresse*.

' In Bulleyn's Dialogue we have "my maister, and my *maisres*." See page 219 of this Appendix.

' Perhaps *Maisres* (easily corrupted, by the transposition of the *r* and *e*, into *Maislers*, which is the reading of the second folio of Shakspeare, might have been the poet's word.

' Mr. Steevens, in his note on this difficult passage, gives a quotation from Othello, which countenances this supposed difference of gender in the noun:—" And though we have here a substitute of most allowed sufficiency, yet *opinion*, a *sovereign mistress of effects*, throws a more safe voice on you."

' Admitting *maisres* to have been Shakspeare's word, we may, according to modern orthography, read the passage thus:

" ————for

“ ——— for affection
 “ *Mistress* of passion, sways it to the mood
 “ Of what is likes, or loaths.”

‘ In the latin, it is to be observed, *Affectio* and *Passio* are feminine.’

‘ To the foregoing amendment, so well supported, and so modestly offered, I cannot refuse a place in the text of our author.

‘ This emendation may also receive countenance from the following passage in the fourth Book of Sidney’s *Arcadia*: “—She saw in him how much fancy doth not only darken reason, but beguile sense; she found *opinion mistress* of the lover’s judgement.”

‘ So likewise in the *Prologue* to a Ms. entitled *The Boke of Huntyng, that is cleped Mayster of Game*.——“ ymaginacion *maistresse* of alle workes,” &c. STEEVENS.

What deference the reader may pay to the substitution of ‘ a swollen bagpipe in the same speech, for the former woollen one, which had provoked the *incredulus odi* of Johnson—we cannot determine. ‘ Swollen’ was first suggested by sir John Hawkins, and is supported by a passage from Turbervile, pointed out to the editor by Dr. Farmer.

• First came the rustic forth
 With pipe and *puffed* bag,’

We are equally at a loss to decide, after the numerous annotations wasted on the word ‘ unbonnetted’ in act 1, sc. 2, of *Othello*, what verdict will be given on two attempts to explain it in the following additional notes.

Vol. xv. P. 491.—‘ *Unbonnetted*, is uncovered, revealed, made known. In the second act and third scene of this play we meet with an expression similar to this: “ —you *unlace* your reputation;” and another in *As you like it*, Act IV. sc. i: “ Now *unmuzzle* your wisdom.”

A. C.

‘ Mr. Fufeli (and who is better acquainted with the sense and spirit of our author?) explains this contested passage as follows: “ *I am his equal or superior in rank; and were it not so, such are my demerits, that, unbonnetted, without the addition of patrician or senatorial dignity, they may speak to as proud a fortune, &c.*”

“ At Venice, the *bonnet*, as well as the *toge*, is a badge of aristocratic honours to this day.” STEEVENS.

After having probably fatigued the reader with a long list of verbal criticisms, we shall dismiss him with a note on a sentiment of Shakspeare: it contains some wholesome observations on an art, that from a sister has erected herself into the tyrant of poetry. The lines commented on are in the *Merchant of Venice*. Act 5, sc. 1.

• The man that has no musick in himself,
 • Nor is not mov’d with concord of sweet sounds,
 • Is fit for treasons’ ——— &c.

Vol. v. P. 530. ‘ This passage, which is neither pregnant with physical or moral truth, nor poetically beautiful in an eminent degree, has constantly enjoyed the good fortune to be repeated by those whose inhospitable memories would have refused to admit or retain any other sentiment or description of the same author, however exalted or just. The truth

is, that it furnishes the vacant fiddler with something to say in defence of his profession, and supplies the coxcomb in musick with an invective against such as do not pretend to discover all the various powers of language in inarticulate sounds.

Our ancient statutes have often received their best comment by means of reference to the particular occasion on which they were framed. Dr. Warburton has therefore properly accounted for Shakspeare's seeming partiality to this amusement. He might have added, that Peacham requires of his Gentleman ONLY to be able "to sing his part sure, and at first sight, and withal to play the same on a viol or lute."

Let not, however, this capricious sentiment of Shakspeare descend to posterity, unattended by the opinion of the late lord Chesterfield on the same subject. In his 148th letter to his son, who was then at Venice, his lordship, after having enumerated musick among the *illiberal* pleasures, adds—"if you love musick, hear it; go to operas, concerts, and pay fiddlers to play to you; but I must insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous contemptible light; brings him into a great deal of bad company, and takes up a great deal of time, which might be much better employed. Few things would mortify me more, than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth." Again, Letter 153, "A taste of sculpture and painting is, in my mind, as becoming as a taste of fiddling and piping is unbecoming a man of fashion. The former is connected with history and poetry, the latter with nothing that I know of, but *bad company*." Again,—"Painting and sculpture are very justly called liberal arts; a lively and strong imagination, together with a just observation, being absolutely necessary to excel in either; which, in my opinion, is by no means the case of music, though called a liberal art, and now in Italy placed above the other two; a proof of the decline of that country." *Ibidem*. STEEVENS.

Such are the specimens we have thought proper to produce from a work, of which polish and elegance constitute the smallest praise. To the name of Steevens, as the editor of Shakspeare, our encomiums can add nothing, and to say, that even Johnson's, considered in that light, receives lustre from being joined to his, is merely doing justice. That some long despaired of passages, such as the '*lute*' of Shallow, part of the duke's address to Escalus, in *Measure for Measure*, and the '*fellow almost damn'd in a fair wife*' in *Othello*, still resist the efforts of criticism, is only saying, that ingenuity cannot cope with impossibility: how little we have been partial, the reader will judge, when he peruses the whole.—We shall only add, that Dr. Farmer's Essay on the learning of our poet has been very properly inserted in this edition; and that the notes of Mr. Douce contribute to enhance the value of the work.

Z. Z.

ART. III. *The Pursuits of Literature, or, What you Will: A Satirical Poem in Dialogue. Part I.* 4to. 40 pages. Price 2s. Owen. 1794.

THIS bold satyrift, certainly no tyro in learning, and as it seems no novice in writing, takes a wide range thro' the fields of politics, theology,

theology, and polite literature, and every where finds, or creates, subjects of indignant censure, or of sportive raillery. The shafts of his indignation are pointed chiefly against political or theological reformers. Both in *verse* and *prose* (for his poem is accompanied with numerous notes, which form the largest and the most entertaining part of the work) he lashes them with great severity: and it would be injustice to some distinguished names, and particularly to one eminent philosopher, to whom the world is indebted for important labours and great discoveries, not to add, that the author's zeal has in some instances carried him into rancorous abuse. But we gladly pass over this part of the poem, in which the vulgar cry of heresy and sedition is echoed in a manner not very consistent with urbanity, to meet the author upon ground, where he may safely resume his natural gaiety, and where we can enjoy with him the sly sneer of sarcasm, or the broad grin of ridicule.

We leave it to Dr. W——t to balance the account with our author for the ineffable contempt which he pours upon ‘an obscure person styling himself Peter Pindar;’ and refer the vindication of the poets Hayley and Darwin to the public suffrage, which has been so decidedly given in their favour; and proceed to give our readers a taste of our author's pleasantry, in the following lines on antiquarian pedantry, and modern *book finery*. P. 24.

‘ Shall I new anecdotes from darkness draw,
Which e'en Strawberryian HORACE never saw;
Prefix some painting or antique vignette,
To please old BOYDELL's fond subscribing set,
With *wire-wove* * *hot-press'd* paper's glossy glare
Blind all the wise, and make the stupid stare.

* All books of all kinds are now advertised to be printed on a *wire-wove paper* and *hot-pressed*, with *cuts*, down to the *Philosophical Transactions*, (the uniformity of which work is destroyed by this folly unworthy of such a society) and Major RENNELL's learned *Memoir on Hindostan*; as if the intention were, that they should be looked at and not read. As to the fury for *prints and cuts*, even *Blackstone's Commentaries* are now published in numbers, by a *six-penny professor* of law, adorned with *pretty cuts*; and I hear that the *Professor* has promised a fine *whole length* of a *Nisi Prius*, and a *rich view* of a Chancery suit *in perspective*, by Bartolozzi, who will either engrave them *himself*, or *lend his name*, which is the same thing, at least the public think so. As to these *wire-weavers* or *drawers of paper* and *hot-pressers*, must we say to the public, in the indignant words of Apuleius: “*Quousque frustra pascetis ignigenos istos?*” Surely this foolery must soon cease.

‘ I wish every author who prints and publishes *his own works*, on a *wire-wove paper* and *hot-pressed*, would imitate the honesty of sir William Chambers, knight of the polar star, who says, in a letter to Voltaire, which accompanied his *wonderful* book on Oriental Gardening; “It contains (says the knight) *besides a great deal of nonsense*, two very *pretty prints* by Bartolozzi.” *Europ. Mag.* for Sept. 1793.—While this note was printing, I was informed that COKE UPON LYTTLETON, *with Hargrave's notes*, is advertising to be published.

Or must I as a wit with learned air,
 Like Doctor Dewlap, * to Tom Payne's † repair;
 Meet Cyril Jackson, ‡ and mild Cracherode §;
 'Mid literary gods myself a god:
 There make folks wonder at th' extent of genius
 In the Greek Aldus or the Dutch Frobenius;
 And for th' edification of their souls,
 Quote *pleasant* sayings from *The Shippe of Foles*.
 Hold! cries Tom Payne, that *margin* let me measure,
 And rate the separate value of each treasure:
 Eager they gaze—Well, Sirs, the feat is done;
 Cracherode's *Poëtæ Principes* || have won:
 In silent exultation down he sits,
 'Mong well be-Chaucer'd Winkyn-Wordian wits.
 Or shall I thence by mock-appointment stop,
 And joke with Bryant at his Elmſly's shop;
 And hear it whisper'd, while I'm wond'rous pliant,
 'Twas Doctor DEWLAP spoke to Miſſer BRYANT.*'

The satirist goes on to lash Dr. Parr pretty severely, for elevating certain commentators on Shakspeare to the high state of guides to the public taste; for calling to public notice tracts, which the authors long since wished to consign to oblivion; and for the swelling pomp of his diction. In conclusion, Shakspeare's commentators pass under review, in a humorous exhibition of a canine metamorphosis, in which each commentator takes the name of one of the dogs mentioned by Ovid.

published on a *wire-wove paper*, and *hot-pressed*. This folly, by such a proceeding, must surely sign its own death warrant. I wish, to be sure, some of our *Statutes at Large* could be a little *wire-drawn* and *hot-pressed* by a committee of *parliamentary* printers and compositors. I dare say, lord Stanhope would *correct the press* with much pleasure.

* Put for any portly divine, *né pour la digestion*, as Bruyere would say. The reader will supply one to his fancy.

† Not that detestable fellow whom we all execrate, and who is now *with or without* a head in France, I hope in the *fashion* of that country—but one of the best and honestest men living, Mr. Thomas Payne, to whom, as a bookfeller, learning is under considerable obligations. I mention this *Trypho Emeritus* with great satisfaction.

‡ The present dean of Christ-church, Oxford, exemplary for his diligence and learning in *our* university.

§ A rich and learned man (to use the words of the son of Sirach) furnished with ability, living peaceably in his habitation. His library is allowed to be the choicest in old greek and latin authors, of any private collection in this country.

|| The famous edition, by H. Stephens, of the principal greek poets. All literary men, from the little *Bibliopolish* Doctor well known at Sales, to the humblest collector, understand this farce of *margin-measuring*, and the profit of it.

* * When I name Mr. Bryant, it is a sufficient eulogy.'

Videre

Videre canes, primusque Melampus, &c.

Metam. Lib. 111.

Among these he introduces, rather obliquely, but with no ungenerous intent, the learned Mr. Porson. We give the couplet with it's notes. P. 38.

Then PORSON view *Nebrophonos* * the shrewd, †
Yet foaming with th' Archdeacon's ‡ critic blood.

Though we by no means undertake to justify all the strictures of this anonymous satirist, we allow him great credit for various reading, wit and ingenuity.

* * *Nebrophonos* signifies a dog that slays the fawns and deer; and so in truth it is:

• Archdeacons, rats, and such small deer,
• Have been DICK's food for many a year.'

And, as Lear says, "I'll take a word with this same learned THEBAN." My learned *master* Richard Porson;—but he loves *no titles!* It would be better if he did.

† *Shrewd*.—Mr. Malone says, the word *shrewd* means *acute*, or *intelligent*; Mr. Steevens says, it is, *bitter* or *severe*. Shakesp. Ed. 1793, vol. vi. p. 430. Reader, you may chuse, or rather combine the terms.

‡ The reader may be surprised to find any theological writings in this part; but Mr. Steevens's ingenuity has contrived to *press* Mr. Porson's letters to Mr. Archdeacon Travis *into the service* of Shakspeare; and by such ingenuity *who* or *what* may not be *pressed* into it? This is quite a sufficient excuse for me, or rather a full justification of my allusion to them. See *Tempest*, vol. iii. p. 68. Steev. Edit. 1793. Mr. Steevens styles Mr. P. "*an excellent scholar and a perspicacious critic*;" in which I most cordially agree. But, if I am rightly informed, he thanks neither Mr. Steevens, nor me, nor Dr. Parr, nor Dr. Burney the schoolmaster, nor any other doctor or mister in this country, for any opinion they may entertain or express of him or his works. He neither gives nor takes. "*Walker, our hat*."—But there is a something, as I have learned from Horace of great men, "*quod lenè tormentum ingenio admovent plerumque duro*."——I find the archdeacon has re-published his work, and in my opinion has very wisely declined being *led* any more by DICK and the *foul-fiend* "through fire, and through flame and whirlpool, o'er bog and quagmire, and having knives laid under his pillow," &c. But the archdeacon has had the weakness to print his work on a *wire-wove* paper and *hot pressed*. Had I been the archdeacon, I should have been contented with the *hot pressing* by Mr. Porson—hot indeed, *kissing-hot!*—This controversy has no good end: learning is good, and theology is good; but there is something better, Η ΑΓΑΠΗ. There is also a writer who says, *Καλαυχήται ΕΛΕΟΣ χριστός*. Is it not so, Mr. Professor?

ART.

ART. IV. *Ethic Epistles to the Earl of Carnarvon, on the Mind and its Operations, as bearing generally on the Events of the World, particularly on those of France. With an Apology to the Public.* Written in the Year 1793. Small 8vo. 224 pages. Price 5s. sewed. Cadell. 1794.

THE author of these Epistles has very kindly relieved us from the embarrassment, which we began to feel in characterizing his verses, by disclaiming, from the very nature of his work, all pretension to the honour of poetry.—Whatever bards or critics may say to the contrary, or however unanimously the world may have agreed in honouring Virgil's Georgics, and Pope's Essay on Man, with the name of poems, this writer pronounces

‘ There's no such thing as a didactic muse.’—He adds,

‘ A genius cannot condescend to teach;
To elevate, enrapture, and surprize,
Raise us from earth, and waft us to the skies,
These are his province; aught than these that's worse
Can ne'er be poetry, howe'er 'tis verse.

Concerning the themes on which he treats, he fairly owns, that they are ‘ no better sung than said;’ and we readily accede to the opinion, while they are sung only in such prosaic rhymes as form the general mass of these epistles. Yet the subjects are rich and copious; nothing less than the delineation of the nature of the human mind; and the progress of it's powers under the several heads of imitation—subordination—influence—independence—education—principles—knowledge—perfection. Each of these topics is discussed in a distinct epistle, and not without many just reflections; but it is to be regretted, that the author, instead of pursuing the regular train of metaphysical or moral ideas suggested by the subject, is continually turning out of the road, to vent his indignation against the present doctrines and proceedings of the french nation; so that the piece may much more properly be considered as a political miscellany, than as a course of moral disquisition on the faculties and the condition of man. Of the author's mode of thought and expression on general topics, the following passage on independence may serve as a fair example. P. 123.

‘ Where, independence, where dost thou reside,
Far from the haunts of prejudice, and pride?
In what lone mansion, what obscure retreat,
Lov'st thou to fix thy solitary seat?
In vain we seek thee on thy fleeting wings
Through crowds of people, or in courts of kings;
Though hast no court thyself, frequentest none,
Nor slave, nor tyrant, firmly stand'st alone:
Or, when thou movest, dost *alone* proceed,
Scorning alike to follow, as to lead;
Pursu'st thy constant course with steady pace,
Above the pride or prizes of the race;
Nature's, and Newton's, first great law is thine,
“ Firm rest, or motion in the same strait line,”
Uninfluenc'd, uninfluencing still,
Choosing thine own, but leaving all their will;

For state too honest, too sincere for fame,
To popularity known but by name—
Where art thou hid impervious to our eye?
Native of earth, or only of the sky?
Whence Pegasus to mortals here descends,
Thy winged messenger to work thy ends;
That like thee spurns the sordid earth beneath,
For air too pure for mortals mere to breathe.
Free as thou art, thou canst not sure be found
Mixing with men as grov'ling as their ground;
With specious, proud, ambitious, sordid slaves,
And all the other various names for knaves.
Must we, here having fought it in despair,
Thy castle own—a castle in the air?

We add the following extract, from which it will appear, that the author, though an enemy to republicanism, is also an enemy to tyranny. P. 130.

' Ambition is but the worst sort of pride,
Cæsars and Alexanders stand aside,
Ye fought not heroes, let the muse speak true,
To serve the world, but make the world serve you,
Thou Francis, Fred'ric, Catherine, and all
Who rise on Turkey's, or on Poland's fall;
Who restless, uncontented with your own,
Divide between you Stanislaus's crown;
Know that from merit far, far e'en from fame,
Increase of empire is increase of shame;
While Stanislaus more truly great is found
Exil'd at Grodno, than at Warsaw crown'd.
Hear me, ye ministers of justice, hear!
(Of such an honest truth where is the fear?)
If potentates, but heav'n avert the chance!
Your same ambitious views extend to France;
If your dissembled project should be less
To aid the virtuous, than the free oppress;
If in pretence of liberty, of laws,
The pris'ner's rescue, and the exile's cause,
The secret end of all your treach'rous toil
Partic'lar plunder be and selfish spoil;
If princes, all, or either of you dare
Form the base project Britain scorns to share;
To thee I say, and all the good agree,
Thou art a tyrant, but may France be free!
Though social call'd, if selfish thy design,
The fate thou meditat'st to France be thine!

D. M.

TRANSACTIONS OF SOCIETIES.

ART. V. *Philosophical Transactions of the Royal Society of London.*
For the Year 1793. Part II. 4to. 228 pages, with eight plates.
Price 8s. sewed. Elmsly. 1794.

XII. THE

XII. THE first article in this second part is a description of a transit circle for determining the place of celestial objects as they pass the meridian. By the Rev. Francis Wollaston, L. L. B. and F. R. S.—We cannot give an adequate description of this instrument for want of the plate. It consists of an achromatic telescope of 33 inches focus, and 2 inches aperture, on a transit axis, with the supporters and adjustments of that instrument. There is an entire circle of 2 feet diameter on the axis to measure altitudes, with independant opposite microscopes to read off, and subdivide, as in the great theodolite of the Royal Society*. The supporters and all the apparatus of the transit are fixed upon an azimuth plate of $21\frac{1}{4}$ inches diameter. From these particulars the astronomical reader may obtain a general idea of some of it's advantages. Mr. W. has given a very clear account of the smaller appendages, on which so much of modern accuracy depends, as also of the effects intended to be produced by such parts as are peculiar to this instrument. It was executed by Cary, and does him much credit as a scientific artist.

XIII. Description of an extraordinary production of human generation, with observations. By John Clarke, M. D.—A woman was delivered of an healthy child at the lying-inn hospital in Store-street, and afterwards of this imperfect production. It was inclosed in a distinct bag of membranes, composed of a decidua, chorion, and amnios, and had a placenta belonging to it, the side of which was attached to the placenta of the perfect child. It's figure was oval, and it had no similarity to the human foetus, except it's covering, and the attempt at the formation of two feet and a finger. Internally it was composed of bones and soft matter. The latter was of an homogeneous fleshy texture, without any regular or distinct arrangement of fibres; but was very vascular throughout. The bones, which were surrounded by this fleshy substance, were the os innominatum, the os femoris, the tibia and the fibula. The relative situation of these to each other, described the attitude of kneeling. The os innominatum and the os femoris were both perfect, and of the size met with in a foetus at the full period of utero-gestation; but the tibia and fibula were much shorter than their natural proportions. At the upper part and towards the inside of the os innominatum was placed a little portion of small intestines, loosely connected by their mesentery to the posteriour edge of that bone, where it is commonly united to the os sacrum. These intestines had a covering of peritoneum. There was not the smallest appearance of head, or vertebræ, or ribs. There was neither brain, spinal marrow, nor nerves. It had no heart or lungs. It contained none of the viscera subservient to digestion, except the intestines already mentioned; and not any glandular substance whatever.

Dr. C. has not confined himself merely to record the facts, but to draw inferences from them of advantage to the progress of science. The circumstances attending this monster serve to confirm the opinion of the late John Hunter, that a foetus is a very simple animal. The whole of it's actions must have been of the vascular system only, and these appear to have been capable of forming bone, skin, cellular substance, ligament, cartilage, intestines, &c. The arteries carried on the circulation without a heart. Nervous power was totally absent.

* Anal. Rev. Vol. VIII. p. 48. or Phil. Trans. Vol. LXXX. Part. 1. 10

In a perfect foetus the object of nature seems to be simply, that it should grow, and be fitted with parts, which though of no use to it at first, are essential to it's well being afterwards.

Two good engravings are annexed to this paper.

xiv. *Description of an instrument for ascertaining the specific gravities of fluids.* By John Godfrey Schmeisser.—Mr. Schmeisser's instrument consists of a bottle with a conical stopper, through which the lower end of a thermometer passes so as to be immersed in the fluid when the stopper is in it's place. The principles of this instrument must be obvious to every philosopher. We cannot discern much novelty in the performance. No experiments are related to show how far it's accuracy may be depended upon; which, considering the late discussion between Mr. Ramsden and the operators with the balance of the Royal Society, might appear necessary.

xv. *Extract of a letter from sir Charles Blagden, Knt. Sec. R. S. to sir Joseph Banks, P. R. S. giving some account of the tides at Naples.*—From several observations, of which sir Charles does not speak very confidently, he concludes, that the difference between high and low water at Naples is about one foot, and that the time of high water at full and change is between nine and ten o'clock.

xvi. *Observations on Vision.* By Thomas Young.—Various have been the conjectures and inferences among opticians to explain the manner in which the eye varies it's focal distance, according to that of the object. After enumerating most of them, Mr. Y. explains the fact, by showing, that the crystalline humour is muscular throughout.

When the crystalline of an ox is turned out of it's capsula and viewed in a strong light, and more especially when a magnifier is used, it's structure may be discerned. It is an orbicular convex transparent body, composed of a considerable number of similar coats, of which the exterior closely adhere to the interior. Each of these coats consists of six muscles intermixed with a gelatinous substance, and attached to six membranous tendons. Three of the tendons are anterior, three posterior; their length is about two thirds of the semidiameter of the coat; their arrangement is that of three equal and equidistant rays meeting in the axis of the crystalline: one of the anterior is directed towards the outer angle of the eye, and one of the posterior, towards the inner angle; so that the posterior are placed opposite to the middle of the interstices of the anterior; and planes passing through each of the six, and through the axis, would make on either surface six regular equidistant rays. The muscular fibres arise from both sides of each tendon; they diverge till they reach the greatest circumference of the coat, and having passed it, they again converge till they are attached respectively to the sides of the nearest tendons of the opposite surface. The anterior or posterior portions of the six, viewed together, exhibit the appearance of three penniformi-radiated muscles. The anterior tendons of all the coats are situated in the same planes, and the posterior ones in the continuation of those planes beyond the axis. This mass is enclosed in a strong membranous capsule, to which it is loosely connected by minute vessels and nerves; and the connection is more observable near it's greater circumference. Between the mass and it's capsule is found a considerable quantity of an aqueous fluid, the liquid of the crystalline.

From

From this construction it is evident, that a contraction of the muscles will regularly diminish the surface: and as a sphere has a less surface than any other solid, it's figure will, under such circumstances, approach to sphericity. It's power will therefore be shortened. Mr. Y. shows, by computations grounded on the principles of dioptrics applied to the figure and refractive density of the crystalline, that the change of which it is capable will be sufficient to produce distinct vision within the limits of observation.

The author concludes his paper by explaining the cause of the radiations that appear when a candle is viewed with eyes nearly closed, and some other phenomena of vision, which we recollect to have seen explained in the early volumes of the *Memoirs of the French Academy*, but cannot refer to the place, because we have not the work at hand.

XVII. *Observations on a current that often prevails to the westward of Scilly; endangering the safety of ships that approach the British channel.* By James Rennel, Esq; F. R. S.*.—The current here investigated is observed to set round the capes Finisterre and Ortegal into the bay of Biscay, thence along the coast of France to the north and north west, whence it proceeds across the channel from Ushant towards Cape Clear, in a north west direction. Mr. R. has very scientifically explored the subject; as far as the facts before him will admit. He ascribes the current in the first instance to the westerly winds, which prevail in the northern Atlantic, and throw a body of water on the coast of Spain, which, being pent up in the bay of Biscay, is naturally, by the form of the shore, conducted off at the northern extremity. Strong winds from the west and south west are accordingly found to increase the current, at which times the navigator should be careful under any uncertainty of his latitude, to keep to the southward.

We may remark, that the current, here ascribed to the variable winds mostly from the westward, seems to be part of a more extensive current that prevails over the northern parts of the Atlantic. The constant trade winds act upon the ocean, and produce a current along the northern shore of South-America into the gulph of Mexico. The water escapes to the northward in the well known gulph stream, which prevails as far as the banks of Newfoundland, and probably by the efficacy of other causes is continued quite across the Atlantic; the current at the western islands at Maderia, and at the Straits mouth, being observed to be in the same direction.

XVIII. *Observations on the planet Venus.* By William Herschel, LL. D. F. R. S.—This assiduous astronomer has applied his powerful optical apparatus to Venus, and, strange to tell, he has discovered, that all the information we have hitherto received concerning it's mountains, it's diurnal rotation, and the position of it's axis, is founded in error, or, which is scarcely probable, that the planet itself is changed. With every requisite variation of power and circumstances, by a numerous series of observations, the doctor found in general, that the horns were of equal length, and extended beyond the extremities of the diameter; the line of separation between the light and dark hemispheres was without indentation; no mountains were at any time visible; spots were very seldom seen, and then very undefined and

* This article has been lately published separately, price 2s.

variable; neither the time of rotation nor position of the axis could be determined; and the light was brighter round the limb in a very narrow circle. The diameter of the planet reduced to the earth's mean distance is $18''.79$.

XIX. *Abstract of a register of the barometer, thermometer, and rain, at Lynden, in Rutland. By Thomas Barker, Esq. with the rain in Surry and Hampshire for the year 1792, and a comparison of wet seasons.*

This volume concludes as usual, with a list of presents and an index. v.

M I N E R A L O G Y.

ART. VI. *A Synopsis of Mineralogy, exhibiting in one View, and rendering easy and familiar, the whole System of that delightful and most useful Science: By James Miller, Esq., Professor of Chemistry to the College, New Windsor, Nova Scotia; and Mineralogist General to British America; methodically and comprehensively describing every notable Subject of the Mineral Kingdom, with its Constitution, Affinities and Qualities, not obvious to our Senses, or discoverable without the Aid of Chemical Analysis; also its Figure, Texture, Colour, and peculiar Properties, which are perceptible to our Organs of Sensation. Thirteen sheets royal folio. Price one Guinea. Egerton. 1793.*

WITH prof. M. we acknowledge the advantage of luminous arrangement in every branch of natural history, and admit the convenience of the tabular form, by which we are enabled to take a comprehensive view of a subject, with the connexions and dependencies of all its parts. To comprise every thing necessary within a space which can be taken in readily by the eye, and yet to preserve every thing distinct, whilst the relations, that of different species constitute one genus, of different genera one class, are sufficiently obvious, requires some care, and demands the exclusion of every thing not conducive to one or other of these purposes. A table eight feet wide, divided into columns of four, five, or six feet deep, we cannot avoid thinking much too large to be convenient for use. Such is the size of that before us, which might have been reduced two thirds, without losing any thing essential. The general description of earths is divided into columns, containing, 1. their constitution and uses: 2. specific gravity: 3. affinities: 4. texture and figure: 5. peculiar qualities: 6. colour: 7. denominations. That of saline bodies, 1. constitution: 2. specific gravity: 3. affinities: 4. products. Inflammable substances have the texture and colour added to these: and metals are divided in much the same manner as earths. Now if the uses and affinities, under both of which we have various chemical and mechanical uses and preparations of substances, had been expunged from the table, and printed separately, they might have been perused with equal advantage; the table would have gained much by reduction of bulk; and much obscurity, and confusion, into which the author appears to have fallen in striving after brevity, might have been avoided.

Thus far as to form. As to the execution, the author professes his work to be merely a compilation. He has omitted his authorities, very properly to save room, but he trusts the reader will not suspect him

him of the folly of making a bad selection, when it was in his option to choose the best.' The prof. adds: 'I shall therefore only say, that I have consulted all the most approved modern writers, from whom I might expect to derive information on the subject; and that I have followed the classification of H. Magellan's last edition of Cronstedt's System of Mineralogy.' From the charge of negligence, however, it will not be easy for prof. M. to exculpate himself: too many evidences of it appear in every sheet. Indeed a table of errata is given, but it comprises only the smaller part of those that occur, and even itself stands in need of correction.

We have already said, that prof. M. gives these tables as a mere compilation: they contain, however, some information, that to us at least is new. For example, we are told, that aerial acid promotes the solubility of calcareous earth in water: that soluble or tartarised tartar consists of vegetable alkali combined with vitriolic acid: that 100 parts of nitre contain 63 p. of vegetable alkali, 30 of nitrous acid, 7 of water, and a large quantity of vital air. Wedgewood's thermometer is called Wedgeworth's. To make 'factitious chalybeate water,' we are directed to 'infuse two drops of muriatic acid, saturated with iron, in a pint of water, and add three grains of salt of wormwood.' This is given under the title of 'iron neutralized with acid of air.' In the article *copper* we have: 'the calx, not thoroughly saturated [with vegetable acid], being redistilled in vinegar, and the phlegm which first comes over cast away, a (15) *most fixed acid* succeeds twenty times as strong as common vinegar, which produces (16) *crystals*.' Our readers, we imagine, will require no further specimens of this performance.

3.

S U R G E R Y.

ART. VII. *A Practical System of Surgery.* By James Latta, Surgeon in Edinburgh. Illustrated with Cases on many of the Subjects, and with Copper-Plates. In three vols. Vol. 1. 8vo. 505 pages. Price 7s. in boards. Edinburgh, Mudie; London, Murray. 1794.

THE author of this publication informs his readers, that he 'has for the last ten years of his life practised as a surgeon in Edinburgh. Previous to his setting up in business, he was, for seven years, employed as clerk or house-surgeon in the royal infirmary of Edinburgh:—and that he had likewise the singular good fortune of possessing the friendship and patronage of the late Dr. William Cullen during a period of fourteen years.'—'He has flattered himself with the hope, that taking advantage of the opportunities he enjoyed, he has been able to make some improvements on several branches of surgery; both in regard to the general mode of treatment, and more particularly in what relates to operations.'

The greater part of every system of surgery must almost unavoidably be fabricated of old materials; it must abound with such facts, observations, and precepts, as commonly occur in the works of the

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- * (15) Radical vinegar, sp. of verdegris.
 - * (16) Refined verdegris.

best

best authors; and provided these materials be carefully selected, and clearly expressed, a book may be useful without being absolutely new: for it would be requiring too much, to expect that every fresh candidate for literary fame should furnish a perpetual stream of original innovations, or important discoveries. We readily allow to Mr. L. some merit as a compiler; and although he has not deviated materially from the opinions and practice of his more voluminous predecessor Mr. Bell; yet, as he has illustrated several of his subjects with apposite histories of diseases and accounts of operations, we think it may be found more advantageous to some people, than the larger work. The author indeed declares, that he has made several improvements:—we sincerely wish, that he had distinctly indicated the nature of his claims, for we suspect they are neither numerous nor obvious, as our attempts to find them have been unsuccessful. It is probable, that Mr. L. believed he was communicating an improved mode of treating those patients who have undergone the method by incision, for the radical cure of the hydrocele, when he wrote the following passage: ‘An easier method,’ than that of filling the tunica vaginalis testis with oiled lint, ‘is therefore still desirable; and indeed this seems obtainable by merely exposing the parts for a very short space to the air, and then wiping them dry, and keeping them in close contact with each other. In six instances this has succeeded with me.’ p. 366. If this method were equally certain with that which is commonly practised, no one could doubt of the preference which ought to be given to it: but although Mr. L. has verified it’s efficacy in six instances; and although it has often happened, that the hydrocele has been radically cured by simply tapping the sac; yet we fear, that farther experience will not warrant our returning to what was nearly the practice in the days of Celsus.

When treating of the stone in the bladder, the author takes some pains to make his readers understand, that he is an expert and successful lithotomist. ‘I have operated,’ says he, ‘upon upwards of forty patients with the greatest success; not one of them having ever been more than nine minutes under my hands.—Excepting in one case where the stone was large, I never took more than five minutes.’—He also describes with some degree of *frankness*, the *mistakes*, the *bungling* attempts, and the *absurd* proceedings of contemporary operators: ‘and I am sorry to say,’ continues our author, ‘that, notwithstanding the great advances of late made in surgery, both in theory and practice, I have very seldom, perhaps not above twice in my life, seen it (lithotomy) performed with the requisite dexterity.’ We presume, that this general censure is confined to the surgeons of Scotland, for we hope that Mr. L. never saw the operation performed on this side the Tweed: but however that may be, the author may rest assured, that he who depreciates the talents of his competitors, to aggrandize his own reputation, will never be regarded as a respectable character; or ought he to expect much applause from others, who is the officious herald of his own praise.

‘The second volume of this work is in the press, and the last will be published as soon as the author can overtake it.’

A. F.

ART. VIII. *The late Picture of Paris; or, a faithful Narrative of the Revolution of the Tenth of August; of the Causes which produced, the Events which preceded, and the Crimes which followed it.* By J. Peltier, Author of 'the Acts of the Apostles;' of the 'Political Correspondence' or 'Picture of Paris;' and of several other Works, published in the Course of the last three Years. 8vo. 2 vols. 1130 pages. Price 14s. in boards. Owen. 1792. 1793. The same in French. 2 vols. 8vo. Price 14s. in boards. *ibid.*

THE name of Mr. Peltier will sufficiently indicate the nature of this work. For the last three years he has employed himself with indefatigable zeal and industry in support of what he calls the cause of honour, order, and monarchy. He boasts, that the intrigues and ignorance of the *constitution-manufacturers* supplied him for two years with ample materials for eleven volumes of ridicule and satire, under the title of the 'Acts of the Apostles.' Having thus pretty well exhausted his comic vein, he next assumed a tragic tone, and, to use his own words, 'sent forth the cry of affliction in the numbers of the Political Correspondence,' or Picture of Paris. Having completed these arduous labours, he devoutly acknowledges the guardian care of providence, which has preserved him so long unhurt in the midst of enmity; and with a prophetic spirit pronounces himself undoubtedly destined to paint and expose in all their horror the dreadful scenes, which have passed before his eyes. 'Heaven,' says he, 'in permitting me to be a witness, but not a victim of such barbarities, manifests its will that I should record them; and I undertake the task.'

Mr. Peltier's *sacred commission* being thus with all due solemnity introduced, the work commences with a sketch of the plan and means adopted by the *republican faction* for the abolition of royalty previous to the tenth of august, 1792; in contrast to which, an account is given of the conduct of the court and ministry in opposition to this plan, and for the support of the constitution. What quarter republicans are to expect from Mr. P. may be easily inferred, from the terms of contempt and indignation, with which at the very commencement of his work he speaks of the constitution which the king of France accepted, and to which the british government gave it's sanction at the capture of Toulon. This new constitution he calls 'the wild jumble and effect of revenge, vanity, ignorance, inordinate desire, and every passion united;' and asserts it to have 'only served to give a systematic form to disorder, legal authority to rebellion, and an imposing sanction to anarchy.' It's contrivers and supporters he afterwards terms 'men of no integrity, no understanding.' In order to illustrate this period of the history, the author introduces a letter to the french nobility on their re-entering France under the command of the duke of Brunswick; and an examination of the political life, flight, and arrest of the marquis de la Fayette, in which the political principles and character of that celebrated man are treated with the utmost contempt: and it is in conclusion asserted, that he was a compound of folly and wickedness; always wrong in his plans, always cruel in the execution; collectively absurd, and criminal in detail.

The greater part of the first volume is filled with a minute detail of the particulars of the massacre on the 10th of august; together with an inquiry
into

into the circumstances which led to this horrid transaction, and accounts of the concomitant and subsequent proceedings of the national assembly. The calamities of this insurrection the writer imputes to the folly of a constitution, which 'placed sovereignty in the people, that is to say, in number, in violence, in folly, madness, or stupidity, instead of placing it where it exists, in supreme reason founded on the very nature of things, that is to say, in *property* [so the word *propriété* in this instance perhaps is better rendered than by *propriety*], in paternal authority, in wisdom, and experience.' This narrative, the horrid particulars of which are already sufficiently known, is accompanied with a political survey of the state of Europe, at the period between the 10th of august and the 20th of december. The result of which is a prediction, that 'all laws, all institutions, are about to be subverted;' and that 'the whole world will find it necessary to take up arms in defence of property and government.'

The second volume of this work relates in full detail the particulars of the last moments and execution of the late king of France, with his will, and a high panegyric on his character. It also contains a minute narrative of the proceedings in Paris, from august the 10th to september the 2d, 1792, and of the massacres committed on the 10th of august and several subsequent days. This narrative, as well as the former, with much appearance of a propensity towards exaggeration, relates, it must be owned, many horrid facts, which it were for the honour of human nature, no less than of republicanism, to bury in oblivion. After all, however, it is so easy to find tales of horror in every volume of history, that relations of this kind will never be regarded by the dispassionate inquirer, as furnishing a decisive argument against any particular form of government. Much less ought they to be admitted as authorities to establish the despotic doctrine maintained in this work, that it is the right and the duty of governors to employ the most violent coercion, in restraining the progress of opinions which might lead to innovation. That our readers may see with what bare-faced confidence such doctrines are at present advanced in a free country, we shall make the following short extract from the present work.

Vol. 1. p. 358. 'It is the weakness of those who govern, that ruins all governments. Clemency, that amiable virtue, becomes in certain cases a political crime. If Leopold, after having scattered the insurgents of *Brabant*, had made a terrible example of their ring-leaders, whether priests, or laymen, he would have destroyed sedition in its bud, instead of letting it come to full bloom. If the contagion of anarchy, to which *France* is now a prey, should spread to all the other states of Europe, who ought to be blamed but the governors? They seem not to have had hitherto discernment enough to calculate its consequences: they have not taken the proper measures; and even when they began to do so, it was always faintly, and with insufficient means.' Again,

p. 436. 'England very wisely availed itself of its insular situation to get rid of wolves. The same steps should be taken to exterminate all other beasts of prey, and such ferocious animals as live only upon carnage. A new species of the carnivorous kind has lately made its appearance in Europe, and has committed ravages shocking to human nature. These animals unite the ferocity and blood-thirstiness of the tyger, the subtlety of the fox, the cowardice of the wolf, the venom

of the serpent, and the deformity of the hyena, with all the wickedness of man, when degraded by the profligacy and accumulated vices of society—when plunged into the last sink of depravity and corruption. Animals of this sort are known by the name of *Jacobins*. Their manners, their tricks, their conduct, their mode of propagating the species, are all perfectly known at present: their history is even written by themselves: their establishment in every country is traced in characters of mud and gore: imposture and audaciousness are their fore-runners; and they every where introduce consternation, plunder, and death. Their artifice in assuming different shapes renders them very dangerous; but it is not difficult to strip them of their disguise, by taking proper methods.

‘ A very simple one is to act, upon such occasions, as people do, when informed that the plague has appeared in any neighbouring country. This is the conduct that ought to have been adopted by all the powers of Europe when the *jacobin* plague broke out in *France*. Had they done so, there would have been no occasion for such mighty armaments to drive out and exterminate this new race of ferocious animals, whose number increases in proportion to the terror they inspire.

‘ Let *England*, acting with more wisdom and courage than other states, persist to the end in her generous resolution to destroy those pests of human nature: let her shew the world the irresistible energy of a good government, when exerted against the sons of turbulence, who can lift up their heads only in the midst of weakness and disorder.

‘ It would be proper every where to appoint, as the *jacobins* themselves have done, but under legal sanction, committees of inquiry against those public enemies, and committees of inspection, to watch over all the members of the community, who might be threatened with the contagious effects of the poison scattered abroad by those animals to transform men into monsters like themselves. Such methods might be taken, that, upon their judicious application, the real shape and colour of every individual would immediately appear. As soon as it became evident that any being in human form was of the *jacobin* species, that animal should then be treated exactly as a mad wolf, the contagious bite of which might endanger a whole district. *England* surely will not hesitate to adopt against the *jacobins* as effectual measures as she once did against wolves that prey only upon sheep, whereas the food of which the *jacobins* are most greedily fond is human flesh.

‘ The venomous qualities of the *jacobin* render it farther necessary to use the same caution with respect to any thing that belonged to him, or that may have come in contact with this species of animals, as we do in regard to whatever belonged to, or was touched by a person infected with the plague, or was brought from any country where that contagion is known to prevail. Experiments should be made to ascertain whether it may be safe or not to admit the suspected articles into circulation. Written and printed papers being the most active vehicle for diffusing *jacobin* poison with the greatest ease and rapidity, they ought to be examined with particular care by the committees of inquiry, and not one page, containing the smallest particle of the noxious infusion, should be suffered to find its way into the hands of the unsuspecting multitude.

‘ As

As to the individual monsters of this species, we leave the world to judge whether any delicacy ought to be used towards them; and whether it can be politic in us timidly to be satisfied with putting ourselves on our guard, the only effect of which will be to delay a little the inevitable moment of our being devoured by them, if we do not march against them with collected forces, and attack with the vigour that we ought a race of animals as cowardly as they are cruel, flying before those who make a spirited onset, but pursuing with unabated fury such as they perceive to be terrified at their approach. The only rule of our conduct should be to treat them, just as they intended to treat all mankind. A race of animals, that sprung from the mass of vice and corruption which overspread France, lately become the sink of Europe, cannot be destined by providence to have any lasting existence. Like locusts, whose swarms, after having devoured the produce of immense tracts, are driven back by a purifying wind, and plunged into the sea; the jacobins, after having served as a scourge for the chastisement of men debased and corrupted by a false philosophy that cherished in them the worst of vices, will soon leave behind them no other trace than that of their dreadful ravages, the remembrance of which must be equally horrid and afflicting.

Whence has this frenchman steeled his forehead with sufficient effrontery, to be able, in a work purposely written to represent the horrors of the massacres in France, to propose to englishmen, who have so generously afforded him an asylum from destruction, the adoption of the dreadful system of EXTERMINATION?—Let britons beware, lest in the indiscriminate exercise of the godlike virtue of humanity, they do not, to their cost, realize the fable of the countryman and viper.

This work is published, with a few variations, both in french and english, and *My agony of thirty eight hours*, by J. Saint-Meard, is added to each edition.

O. S.

AGRICULTURE.

ART. IX. *A Practical Treatise on Peat Moss, considered as in its natural State fitted for affording Fuel, or as susceptible of being converted into Mold capable of yielding abundant Crops of useful Produce: With full Directions for converting it from the State of Peat into that of Mold, and afterwards cultivating it as a Soil.* By James Anderson, L.L.D. F.R. and A.S.S. 8vo. 176 pages. Price 4s. in Boards. Chapman.

THERE are perhaps few articles in the vegetable kingdom, the properties of which have been so little investigated, as those of the substance on which Dr. Anderson has undertaken to treat in this publication; we know neither how it is produced, nor by what means the kind is continued. In other vegetables the constant changes in their progress towards maturity and decay afford a succession of new facts, to relieve the mind in it's researches, and stimulate it's exertions through the detail of investigation: but this article presents only a dull uniformity, or living mass, without sensible increase or decrease, unless occasioned by violence or accident.

cident. If it grow, as it certainly must, according to the laws by which all substances possessing existence distinct from inanimate matter are continued, its progress is so slow, that human patience is not sufficient, or perhaps the length of human life, to observe any variation from that cause. Like the coal obtained from our mines we can destroy it; but we know not of any process by which it can be produced. 'With regard to the origin of moss,' says Dr. A., 'many hasty opinions have been advanced, and many theories formed, which may satisfy those who are disposed to adopt opinions without examination; but after long and attentive observation I have been only able to fix upon one fact, respecting this subject, that seems to be incontestibly proven, and another that has some appearance of probability; and whichever way we turn beyond these on this very intricate subject, I have been able to discover nothing but perplexity and inexplicable phenomena. The two facts are these: viz.

'1. That moss has been produced by a gradual accretion, and has not been created at the beginning of the world in the state we now find it; and,

'2. That appearances seem to indicate that trees have, in one way or other, contributed to the formation of moss.

'The first position admits of the fullest demonstration from innumerable circumstances; but one single fact proves it so incontestibly, that it would be idle to enumerate more. In Aberdeenshire there are many mosses from which the peats have been entirely cut away, and they are now become what the people very properly call exhausted mosses. In many of these the stumps and roots of trees are found spreading in the soil that was underneath the moss, exactly as they originally grew. When these trees were growing, therefore, the soil in which they now stand must have been the surface of the ground; but this soil we know was, not long ago, covered with a great depth of moss, which must of course have been generated there after the trees had completed their growth. Many instances of this kind I could condescend upon, but I shall content myself with here mentioning one only, which is in a part of the country that admits of being easily examined. In the parish of Foveran, about a mile west from the seaport village of Newburgh, on the left-hand side of the road leading from thence to Old Meldrum, there is a large exhausted moss, called the moss of South Farthing: the soil on which that moss lay is a strong clay; and in that clay we now discover the roots and stumps of many very large oaks standing as they grew; some of them, I think, not less than six or eight feet, or more, in diameter; and these have, in some places, stood so close together as not to be more than three or four diameters distant from each other. Before this was a moss then, it must have been a wood of very magnificent trees.'

These, and some other facts of the like kind, seem also to prove the second position, that wood is a necessary ingredient in the formation of this kind of moss; but on the other hand there are other facts which leave the matter in doubt. The doctor has seen many people work for weeks together in mosses, even down

to the very bottom, during which time many thousand cart loads of peat have been thrown out, without meeting with the smallest particle of wood. In one stratum of moss a few trees were found; about one or two in an acre. These circumstances, Dr. A. thinks, prove, at least, that if wood be at all necessary to the formation of moss, a very small quantity indeed is sufficient for the purpose: and, from other facts, he concludes, that it is extremely doubtful whether wood be necessary at all. That it should be so difficult to ascertain in what manner this moss is produced does not appear a matter of surprize, when we are informed, that, after a very careful attention for thirty years, Dr. A. 'avers that he has not been able to discover a single instance in which he could say, he had seen a single inch of moss produced upon the surface in the manner in which it is in general understood to grow, though he has seen and examined many hundred acres of those that are called growing mosses.'

A variety of other facts relative to the nature of different kinds of mosses, the uses to which they are applicable, the state of some sorts of wood which have been preserved in them, &c., are adduced in the first part of this work; in the result of which, the author forbears to attempt any decided opinion respecting the formation of this article. He never saw a single plant that he could say drew it's nourishment from quick moss, or has he ever been able to find a single plant, *in any circumstance*, that discovered the smallest symptoms of a tendency to be converted into the state of quick moss, but the reverse in all cases.

In a postscript Dr. A. asks the following question: 'Can it be, that peat moss, as we find it in its natural state is, of itself, a vegetable production, not a congeries of dead plants preserved by some mystical influence, as has been generally supposed, but actually alive and in the highest degree of perfection, of which it ever is susceptible?' To this he is strongly inclined to answer in the affirmative; and, in a dissertation of considerable length, examines into the nature of various substances, and adduces many ingenious arguments, to prove, that moss cannot originate from the decay of any kind of plants, or any accident to which they are liable: but 'that there is much reason to believe that it is in effect a vegetable matter *sui generis* which is produced in proper circumstances, though we are as yet ignorant of what these circumstances are; and which continues to increase to an immense magnitude, and to live to an indefinite age; and that in its progress it envelopes trees, and every other matter that comes in its way, which it either consumes or preserves according as the peculiar nature of each is liable to be affected by its juices, preserving its own properties undiminished, as far as we yet know, until some part of it be cut off from the general mass, after which it evidently ceases to live, and goes through the same process of decomposition and decay as every other vegetable substance.'

In the second part the author discusses the means by which this moss, where it is of little value for fuel, may be made capable of bearing corn, or other useful vegetables. As not any plant can

grow

grow in quick moss, it is necessary to convert the substance into dead moss to a depth sufficient to afford sustenance to the roots of the plants intended to be reared upon it. The primary object to this effect is, to drain off the water; for the accomplishment of which, several directions are given. These are similar to the methods usually employed for draining wet and boggy land, with such precautions and variations as the nature of this peculiar substance seems to require. The moss itself, when dead and dried, under proper circumstances, is capable of bearing corn or vegetables. In order therefore to make a soil of this kind, the quick moss should be dug and turned up about two feet deep, left to dry in the sun, and beaten to pieces; and if the field be properly drained, so that a sufficient degree of moisture, from the quick moss below, mixes with the soil of dead moss thus formed, it will produce luxuriant crops of corn and grass without manure. Where the water cannot be so nicely regulated manure is requisite, and the best kind is calcareous matter, such as lime, marle, chalk, or shell-sand. These have a wonderful effect in rendering such soil productive.

It was formerly a practice to burn the moss lands; but this was found very dangerous, as, when set on fire, it exceeds the power of any person to set bounds to the conflagration, if the rain should fail for a considerable time. This method at first produced some excellent crops; but by repetition the burnt lands became unproductive. To this the author attributes the unimproved state of the county of Aberdeen, than which 'there are few counties where tenants have a greater struggle to pay their very moderate rents.'

As the surface of these mosses is soft, and the feet of the cattle sink to a considerable depth, the doctor recommends, that a path should be made of planks for them to walk on when the soil is to be rolled, or ploughed, &c.; these planks to be removed each time the horses turn at the end of the field. This seems to be an awkward and troublesome method for keeping the animals feet from penetrating the moss, and we apprehend will have but few followers, however profitable it may be to work the land in that manner. We should imagine, that there are many barren tracts in Scotland, which might be rendered fertile by a much more simple process. The author however deserves great credit for his exertions to improve soils of this nature, and to instruct his countrymen by the result of his own experiments. A moss in the neighbourhood of Stornaway, in the island of Lewis, affords a fine opportunity for trying these methods on a large scale: this moss, it is said, extends in length about thirty miles, and in breadth from ten to twelve; and, except in one place, where there is a small rise in the surface, it affords the delightful prospect of a perfect level. On the west coast is a fine field of shell-sand, with which it might easily be manured. The whole of this surface, Dr. A. supposes, 'does not yield at present ten pounds of rent; and it is a very inadequate calculation to suppose that, if it were thoroughly improved, it would yield above 50,000 *l.* a year.'

NAUTICS.

ART. X. *The Longitude discovered, by a new Mathematical Instrument, called Graphor.* 8vo. 59 pages. Price 1s. Hookham and Carpenter. 1794.

THIS pamphlet consists of a short preface, an appeal to the public, and a letter to the commissioners of longitude, signed Peter Degravers, M. D. and Henry Ould. The application to the commissioners had for its object, to intimate, that the 10,000*l.* at present allowed by act of parliament is not thought by any means adequate to the views of the authors of the graphor. No answer was returned to their letter, for which reason they apply to the public for a subscription.

The public has derived much advantage from inventors; and the comparatively few instances of brilliant success have seduced many unqualified persons into this tempting path. Many are the moral and physical difficulties which beset and impede the undertaker of any new pursuit; but they are usually unseen, till the hope of fame and emolument have led him too far to think of receding. Disappointment, bitter regret, and increasing anxiety are then substituted in the place of the golden dreams of invention. If the perseverance and skill of men of real accomplishment be observed oftener to sink than to surmount these difficulties, what must be the state of those whose pursuits are radically erroneous? The inventors of the graphor appear, from their pamphlet, to be in the latter predicament. We will make a few extracts to show the truth of our remark, and the want of science in those gentlemen.

p. 8. They profess to have a clear and evident method of proving that the tables of dip, parallax and sun's declination, as laid down in the nautical almanack and requisite tables, are erroneous. That (p. 9.) a time-keeper and lunar observations are not adequate methods for the discovery of the longitude; that the distance of the sun from the moon, *or a star*, measured with the sextant, produces more than fifteen degrees in an hour; that the latitude is but nearly ascertained even at the observatories, and the longitude remains to this very day a mere mystery to all the world except themselves. That (p. 12.) as the latitude is easily discovered by a quadrant or sextant, so ought the longitude by a mathematical instrument of which the principles are equally simple; and that with the graphor the calculations for the longitude will be fewer than for the latitude. That (p. 13.) this instrument will give the longitude and latitude whenever the sun and the horizon of the sea are visible by one observer, without assistants. That (p. 14.) the gradual rise of the sun is far more sensible in the graphor than the sextant, *on account of a different sight hole*. That (p. 19.) 'we cease to wonder at the loss of so many lives and ships at sea when we consider the table for dip as demonstratively wrong.'

The above we collect from the address, and upon them we make no remark. The authors are willing to show their instrument to any man of science, who will previously send his name and address. We have not availed ourselves of this permission, from motives

motives of delicacy, as we are not desirous of speaking more fully on it's construction than they themselves have chosen to do. It is said (p. 18 of the letter) to consist of two separate arcs to measure horizontal and vertical angles at pleasure. These are divided (p. 14 of the address) to quarter-minutes, and it's use, in the words of the authors is, (p. 18. of the letter) that *when the highest altitude of the sun is obtained by the measure of a verticle angle which gives the latitude of the place of the observer, corrected by dip and parallax, with the use of the sun's declination; the same instrument enables the same observer to measure an horizontal angle, taken from a fixed meridian to which the said instrument has been previously adjusted, and thereby determines the longitudinal difference between two meridians.*

The language of this pamphlet is confused and inaccurate to such a degree, as frequently to convey no distinct meaning; but wherever the meaning is clear, the errors are too palpable to require detection on our part.

COMMERCE. ARTS.

ART. XI. *An Attempt to promote the Commercial Interests of Great Britain.* By William Langworthy, of the Hon. Society of the Inner Temple. Tract 1. 4to. 168 pages. Price 7s. 6d. boards. Cruttwell, Bath; Dilly, London. 1793.

THE real object of this treatise is to recommend to the notice of the public an invention of blanché iron, proposed to be substituted instead of copper or iron in all uses wherein corrosion or rusting is found to be pernicious. This circumstance, as men and society are constituted, must be considered as an inducement to receive his deductions with caution, and perhaps may lead some to attend to his facts with less candour than those of a person actuated simply by the motive of 'promoting the commercial interests of Great Britain.'

The treatise is dedicated to Mr. Pitt. This minister is very emphatically praised, and informed by our author, that the late frequent bankruptcies did not arise from a ruinous war, but are a proof that we are very rich, and had an overgrown credit; and moreover, that the libels of the day are no indication of our liberty being in danger, but precisely prove *that we have too much!*

Mr. L. commences his work by justly extolling the advantages Great Britain has derived from mechanical invention; but he seems to think, that when local situation, superiour industry, and acquired wealth, shall have ceased to give this island an advantage over other countries, it's inhabitants will preserve it to distant times from the source of superiority in their inventive powers. This unfounded position leads him to degrade what he calls the real, and exalt the personal estate of Britain; or, in other words, he imagines the wealth of a nation consists more in the powers of it's inhabitants as artificers, than as productive cultivators. Whence he infers, contrary to Smith and other rational politicians, that, far from leaving trade and the arts to themselves, it is the interest, as well as the duty of the governing power of a state, to

be constantly directing the ingenuity of its inhabitants. We cannot avoid protesting against this doctrine. Nothing can be more pernicious to civil liberty and private happiness, than the interference of government in any respect with trade, except so far as to oppose injustice. The blunders of governments, which in the nature of things must ever be deficient in information, have invariably diminished the productiveness of human industry. In many nations they have caused great waste of the capital employed in carrying it on, and wherever this has not been the case, it was owing purely to the principles of self interest and individual rectitude, which, if left to themselves, never fail to enrich the public.

Iron, copper, tin, and lead, are the principal metallic products of our island. Of these, Mr. L. has improved the first; but the great enemy to his blanchéd iron in the market, is copper. He is desirous therefore of vanquishing his foe, not only by the alleged superiour merits of his own article, but by the forcible exclusion of it's antagonist out of those departments of consumption which require the largest supply. As it should be an essential part of political economy, according to his estimate of the superiour value of artisans in a state, to encourage the manufactures of metal, he thinks, page 9, that it ought to be the object of parliament to cause copper to be applied to as few purposes as possible in the mass, or in sheets, or other large quantities. On this head we must remark, in addition to the general argument against government interference, that, in the finer manufactures, a rise in the price of the raw material will not considerably affect the market; that from their small bulk and durability the metals of value are easily supplied from every part of the world; and that an embargo on the consumption of any article is so far from being a means of reducing it's price, that the temporary fall generally produces a contrary effect, by diminishing the exertions of industry and capital towards the supply. If copper be not called for by an adequate price, it will not be imported, and no mines below a certain rate of productiveness will be wrought.

Mr. L. lays it down as an incontrovertible position, that the advance of price in any article is in general occasioned by it's scarcity, which, as he observes, is of two kinds; a real scarcity, arising from a failure in production, or extravagance, or waste in the use (and he might have added, an increase of trade requiring a larger supply), or an artificial scarcity, occasioned by a monopoly of it. He accordingly proceeds to inquire which of these causes has occasioned the present high price of copper. For this purpose, he gives an interesting account of the rise, progress, and present state of the copper mines of Great Britain, to the following effect.

Copper is plentifully produced in no part of Britain but Cornwall and Wales. In Cornwall it lies so deep in the earth, that, till the late improvements in the steam engine and in mechanics, it was scarcely known there. Little was produced in Wales, till the discovery of the great bed of ore in the Paris mountain, in the isle of Anglesea, about fifteen years ago. The ore in Corn-
wall

wall is seldom found in abundance above the depth of fifty fathoms. It is less in quantity; but generally richer, near the surface—from which Mr. L. is disposed to think it might be more advantageous to enter new ground than follow the vein to any great depth, though the general practice is contrary. The copper mines in Cornwall have never been numerous. At present there are not more than five or six important mines in the country.

P. 16. 'The increased production of copper in Cornwall has been surprisingly rapid since the first knowledge of the existence and value of the ore in that county. In the year 1726, all the copper mines in Cornwall produced only five thousand tons of ore, and the average annual tonnage for the ten subsequent years, did not exceed six thousand four hundred and eighty tons. The average price was 47l. 15s. 10d., which made the annual amount 7350l. In the year 1739, the tonnage was 11,000, but the next year it sunk again to 5,000. It did not get up again to 11,000 till the year 1751, and from that year it continued to increase about a ton a year till the year 1770, by which time it was increased to 37776 tons a year. But as it increased in quantity, it decreased in price; and though the mines grew deeper, and of course more expensive, was then reduced to 6l. 14s. 6d. per ton.

'A few years afterwards, copper ore began to rise again, and got up to about eight pounds, and just as the cornish men thought they were about to turn their mines to great advantage, viz. in the year 1776 or 1777, a formidable rival started up against them in the island of Anglesea.

'At this time fine copper was from 70l. to 80l. per ton, but in a few years, by the rivalry which naturally took place between the miners of Cornwall and Anglesea, it was reduced to between 50l. and 60l. The ores at the Paris mountain mine during this period were reported to produce two thousand tons of fine copper annually, and the cornish mines were computed to produce annually between forty and fifty thousand tons of copper ore, which would give about five thousand tons of fine copper; so that the Anglesea mine produced about two fifths as much as the mines of Cornwall.

'The Paris mountain mine lies at the side of a hill, and being from this situation always dry, produced the copper ore at a much less expence than the mines of Cornwall did. To this advantage, the anglesea miners added another by economy never before that time adopted. The poverty of their ore was in one sense the cause of enriching their miners; for having discovered that their ores were too poor to pay for smelting them in the usual way, and that they contained not only the copper but a more than usually abundant proportion of sulphur, (indeed so much as to render it impracticable on that account to smelt them) they adopted the following process:

'They first burnt the ores, in which operation they separated the sulphur from them,—preserved the sulphur in sufficient quantities to defray the expence of the whole process,—then exposed the *residuum* to the rain and to streams of water, and received and secured the water re-issuing from the heaps of ores (and consequently impregnated with the copper) into pits and reservoirs contrived

contrived for that purpose. Into these receptacles they then threw fragments of old iron, which immediately attracting the acid by which the copper had been floated from the heaps into the receptacles, and separating that acid from the copper, the copper thus deprived of the powers that sustained it, precipitated to the bottom. By this process the greatest part of the copper was extracted from the heaps without expence. For what remained in them they either burned the ore over again, or added to it rich ores, which they found in small quantities, and smelted both together in the common mode. These advantages enabled the anglesea miners to undersell the cornish.

The rivalry however continued till the year 1785, by which time the markets were full, the cornish copper lay on hand, and a great alarm took place among the miners of that country. They called many meetings to deliberate on their situation, and consider what was best to be done. At length, viz. in september 1785, some gentlemen perceiving and concluding that the cornish adventurers could not exist on the price to which copper was reduced, voluntarily came forward, formed themselves into a company, called the cornish metal company, and agreed with the greater part of the miners to purchase from them all the copper then on hand, as well as all that should be produced by the mines of Cornwall for seven years, from that time, at an advanced price.

This company (having now possessed themselves of nearly all the copper raised in Cornwall, secured all that should be produced for seven years to come, and persuaded their countrymen, the cornish copper miners, that the ores of Anglesea were inexhaustible, as well as to be wrought with scarcely any expence) entered into stipulations with the Anglesea company for the purpose of raising the price of copper, and for selling each in proportion to the quantities raised. The latter, however, being not only a company of practical miners, but also a company of copper merchants, out-schemed the former in this contract: other treaties and contracts succeeded; but the cornish men were in every instance so far out-generated by the anglesea party, that the latter at length completely monopolised all the copper in the kingdom, and then managed the markets as they pleased.

Such is the account given by Mr. L. of the state and management of the copper of this country till lately, that the contract between these companies expired. It appears from the rest of his account, that the anglesea mine is become poor, and that the anglesea company are collecting copper and copper ores from all parts, to supply their contracts and keep up their power in the market: that the mines in Cornwall, of which he gives a specific account, are in no promising state: and that upon the whole it is likely this metal will become scarcer and dearer.

We highly approve such details and statements as Mr. L. has given. They are the true and legitimate means of leading the manufacturing and mercantile world to a sight of their real interests. If well founded, they dispel imposition; if the contrary, they invite discussion, and folly disappears in the contest. Thus it is that men are instructed to exert their natural sagacity and

and industry to help themselves, instead of relying upon or calling for regulations, that never fail to cramp and injure the very trade they are intended to support. Mr. L. however has a better opinion of regulations; and thinks, that matters may be so contrived, that the manufacturer may get his copper cheap, and the miner, notwithstanding the diminution of the most obvious stimulus to exertion, namely a good price, may be induced to work with more activity than before in the discovery of new mines.

After a concise account of the rise and progress of metallurgy in England, our author states his fears of our finer manufactures suffering greatly for want of copper, while it is wastefully applied to shipping and other purposes in gross. He seems to overlook the fact, that these manufactures can always afford a better price than any other channel of consumption, and will therefore always have it in preference. The remedies, which as a politician he proposes, instead of leaving trade to find its level, are 1. Either to prohibit or regulate the exportation of copper, and to encourage, importation of that article:—2 To encourage the opening new mines by forming opulent companies, by bounties, drawbacks of taxes, and other expedients:—And 3. To abolish its use in various consuming and pernicious purposes to which it is at present misapplied. On these proposals we shall make no farther remark, than to express our doubts, whether, after taking away the foreign, and a large part of the home market from an article, it be likely, that the antiquated scheme of incorporations, and the shallow expedients of bounties, &c., will supply the want of the best of all encouragements, a speedy and good sale.

The proposed regulations lead Mr. L. to various historical details of considerable value; particularly the history of sheathing ships with metals, in which the advantages of copper are much, and perhaps justly, depreciated, both as to effect and price. We still think, however, that the consumers are the best and only judges, and ought not to be deprived, by any regulation, of their choice. The rest of the work is employed in showing the valuable properties of the author's blanché iron for this and many other purposes. If there be no fallacy in his detail, we have no doubt but he will promote the interest of himself and his country much more effectually as a practical chemist and manufacturer, than in the department of political economy. And it is unquestionable that the plain and downright exhibition of any article of less price, and superior goodness, will have more effect on the consumers, than any general statements of profit and loss, even though enforced by parliamentary regulations.

Mr. L. gives a short account of the history of tinning iron, the events that led him to improve the art, and the benefits to be derived from his improvement. It may naturally be supposed, that he does not communicate the particulars of his process. Bolts for shipping, nails, gun-barrels, and other articles were made of his blanché iron, and exposed to trials abroad, in situations, and for a length of time, which appear sufficiently decisive of its value and importance. A full detail of the many uses, to which this prepared metal is applicable, is given in the work; which, notwithstanding

withstanding the erroneous tendency of it's political part, contains an assemblage of facts and observations not elsewhere to be met with, and on many accounts deserves the attention of commercial and scientific men.

ART. XII. *An Attempt to establish throughout his Majesty's Dominions an Universal Weight and Measure, dependant on each other, and capable of being applied to every necessary Purpose whatever.* By William Martin, Treasurer to the Aire and Calder Navigation, Wakefield. 4to. 39 pages. London. Printed for the Author. 1794.

THIS work, which is beautifully printed on fine woven paper, is dedicated, by permission, to Mr. Pitt. The author in the first place shows, from the authorities of Everard, Ward, Emerson, and Martin, that the cubic foot of water weighs 1000 avoirdupois ounces, or very nearly so. In the next, without discussion or reference, he considers the pendulum for seconds to be 39.2 inches long between the centres of suspension and oscillation. He adverts to the machine of Whitehurst, invented by Hatton, and the result afforded by the experiments of the former, namely 39.1196; but does not think the difference of any consequence to the affairs of trade. And lastly, he takes it for granted, that it is possible for an able artist to transfer the length of a pendulum vibrating seconds in our latitude to a scale of iron, or other fit material.

From these assumed positions, he proceeds to ground his method. He requires the length to be divided into seven equal parts, these into seven other parts, and the last into eight parts respectively. Then as $7 \times 7 \times 8 = 392$, the last mentioned parts will be tenths of inches. From the scale of inches thus acquired, he proposes an hollow metallic parallelopiped to be constructed with sides of 6, 4, and 9 inches respectively, which give a solidity of 216 inches, or the one eighth part of a cubic foot. The weight of rain water required to fill this vessel, he assumes to be 125 ounces. Mr. Martin supposes it would be practically more easy to construct a true cylinder of such dimensions as might be wanted, than a vessel with plane sides. He subdivides and multiplies his ounce as follows: twenty grains make one penny-weight; twenty penny-weights, one ounce; twenty ounces, one pound; 100 pounds, one hundred; twenty hundreds, one ton. The rest of his treatise is employed chiefly in reductions of common weights and measures to his own standard.

We have not many remarks to make on this performance. The author appears to be actuated by candid and patriotic views; but has had no opportunity of obviating any of the scientific or mechanical difficulties attending the determination of an universal measure; and from the tenour of his book he seems more desirous of establishing uniformity of practice in trade, than ascertaining an original standard for reference. The method of the parallelopiped is not new, and though the author seems aware of the great advantages of a decimal subdivision of weights and measures, his attention to the existing tables has prevented his adopting it in his proposal.

V.

ART. XIII. *Observations upon the Plagues inflicted upon the Egyptians: In which is shown the Peculiarity of those Judgments, and their Correspondence with the Rites and Idolatry of that People. To these is prefixed, A prefatory Discourse concerning the Grecian Colonies from Egypt.* By Jacob Bryant. 8vo. 441 pages. Price 7s. in boards. Cadell. 1794.

THE learning and ingenuity, which Mr. Bryant, in his great work on ancient mythology, has employed in the service of revelation, will not fail to procure full credit to the declaration with which he introduces this work to the public. 'My chief labour has been, ever since I have had opportunities of reading, observing and forming an unbiassed opinion, to do honour to the religion I profess, and to authenticate the scriptures upon which it is founded.' The present elaborate work is evidently written with the same laudable design. The immediate object of the principal tract is, to obviate the objections which have been raised against the scripture account of those miraculous interpositions of divine power, in behalf of the israelites, commonly known by the name of the ten plagues of Egypt: by showing, from a comparison of the customs and characters of the egyptian people, with the nature of the judgments inflicted upon them, that a correspondence subsists between the offence and the punishment, which fully vindicates the wisdom and equity of the Supreme Being in this extraordinary dispensation.

Introductory to the main work, and for the purpose of justifying the use which in the sequel is to be made of the religious customs of the greeks, to elucidate the history of religion in ancient Egypt, Mr. B. brings within a narrow compass a large mass of evidence, to prove, that a near relation subsisted of old between the two nations; that Greece was in a great measure peopled by colonies from Egypt; that these emigrants came over to Hellas in times of very high antiquity, most of them long before the supposed era of Troy, and became superiour to the original inhabitants; and that they brought with them the religion and rites of the people from whom they came. From the account which he gives of the most early migrations from Egypt into Greece, it is concluded, that these colonies will enable us to form a judgment concerning the rites which prevailed in the time of Moses, by the rites which they imparted.

In order to prove, that the judgments inflicted upon the egyptians were not merely arbitrary marks of divine power, but had a particular scope and meaning, the method which Mr. B. follows is this: he states distinctly the nature of each plague, and, comparing it with the superstitious rites and ceremonies practised among the egyptians, as far as this may be discovered from the remaining monuments of antiquity, endeavours to show, that in every instance these plagues have a strict reference to their idolatry, such as cannot be so particularly applicable to any other. The argument being entirely inductive does not admit of analysis or abridgement.

Beside the tract announced in the title page, this volume contains a distinct and copious dissertation on the divine mission of Moses, which the author establishes on grounds very different from those of bishop Warburton. Whereas That profound scholar, and subtle reasoner, rested the divine legation of Moses on the negative argument of

of his having neglected to avail himself, as other legislators had done, of the doctrine of future rewards and punishments. Mr. B. takes positive ground, and undertakes to show, that the great law-giver and leader of the israelites, in innumerable instances, acted contrary to common prudence; that the means which he used to accomplish his design seemed inadequate, and often opposite to the end proposed; and that, through their whole progress to Canaan, every step seems contrary to what human foresight and common experience would have permitted: whence it must be concluded, that those great events, which took place contrary to all apparent probability, must have been directed and over-ruled by a divine power. In illustration of this argument, the author traces the history of the jews from the birth of Moses to their arrival in the land of Canaan.

The volume concludes with geographical disquisitions concerning the place of residence given to the children of Israel in Egypt, and concerning the route which they took in their departure from Egypt. The piece will be read with pleasure, as the work of a profound scholar, and an able advocate for revelation.

ART. XIV. *A Short Inquiry into Revealed Religion, in its Origin, its Progress, and its final Establishment in Christianity. Digested into five Sermons, preached at Bath in the Years 1792—3, by the Rev. William Leigh, LL.B. Rector of Little Plumstead in Norfolk.* 12mo. 187 pages. Price 2s. 6d. Bath, Cruttwell; London, Robson. 1794.

THE view here taken of the origin and progress of revealed religion is brief and general, and particularly adapted to the christian fasts and festivals. In the first discourse, preached on Christmas-day, is given a short history of the early dispensations of religion to Adam, to the patriarchs, and to Moses, accompanied with some account of their spirit and purpose, and of their respective reference to the birth of Christ, and the establishment of his religion. The three subsequent discourses, for Good-friday, Easter-sunday, and Whit-sunday, treat of the establishment of christianity by the death of Christ on the cross, its confirmation by his resurrection, and the provision made for its continuance and propagation by the influence of the holy spirit. The subject of the last sermon is the Lord's supper, in which the author's chief designs are to remove those scruples and fears, by which many sincere christians are prevented from attending upon this institution, and to inculcate the moral obligation arising from the profession of christianity. Though these discourses have a general air of orthodoxy, the author has entered into no critical discussions or elaborate argumentation, and appears to have cautiously avoided all explicit declarations on the controverted mysteries of religion. He distinguishes between moral obedience and christian faith, and asserts, that a merely moral man will not be justified at the judgment-seat of Christ, without a firm faith in Christ crucified; but wherein this faith consists, or how it differs from moral obedience under the influence of christian motives, he has not precisely determined. The doctrine of the immediate influence of the holy spirit upon the minds of men he maintains; but at the same time admits, that this influence is to be discovered rather in its effects, than during its operation. And on the christian doctrine re-

specting the divine nature, he contents himself with the following general sentiments:

P. 32.—‘ God has been worshipped under a general or an appropriate name in different periods of the world. Adam and the other patriarchs worshipped him as their Creator. In the vast interval which elapsed from the deluge to the birth of Christ, doubtless there have been numbers of wise and good men, who, from the contemplation of his works, have looked up with reverence and adoration to the God of nature and of man. To the jews it was peculiarly revealed, that he was to be worshipped as the God of Abraham, of Isaac, and of Israel. By christians, under the same divine authority, he is adored as God the Creator, Redeemer and Sanctifier of the world; and he is addressed in prayer by the name of Father, Son, and Holy Ghost.’

The sermons are drawn up with great neatness and accuracy, and will give the reader a very favourable idea of the writer’s abilities and taste.

ART. XV. *A Dissertation on the Existence, Nature, and Extent of the Prophetic Powers in the Human Mind: With unquestionable Examples of several eminent Prophecies, of what is now acting, and soon to be fulfilled upon the great Theatre of Europe: particularly those of Dr. John Harvey, Michael Nostradamus, William Lilly, Anna Trapnel, Mr. Love, John Trillinghast, Peter Jurieu, Seth Darwin, Robert Nixon, Robert Fleming, John Lacy, John Maximilian Dant, Rev. Mr. John Wilson, Bishop Newton, Baron Swedenborg, Daniel Defoe, Dr. Priestley, Dr. Goldsmith, James Lambert, Dr. Smollett, Martha Ery, Hannah Green, St. Thomas of Becket, Dr. Sibly. 8vo. 40 p. Price 1s. Crosby. 1794.*

THIS piece has already appeared as an appendix to a work entitled *Literary and Critical Remarks*, and has been noticed in our account of that work (p. 273 of the present vol.). It is republished in this form, doubtless, in hope of making some advantage of that eager credulity, with which the ignorant vulgar listen to *eminent prophecies*, concerning great events, especially when they proceed from such renowned prophets as Thomas a Becket, Anna Trapnel, and Dr. Smollet.

ART. XVI. *An Inquiry into the Commission and Doctrine of the new Apostle Emanuel Swedenborg: containing a short History of Impostors and Enthusiasts; an Examination of Mr. Swedenborg’s Visions; his Cabalistic Interpretation of Scripture; his denying the Resurrection; as also thirty-one Books of the Old and New Testament; the affected Obscurity of his Writings; and some Remarks on his most palpable Contradictions: concluding with a few strictures on his calling his Followers the New Jerusalem Church. By a Member of the old Church. 8vo. 68 pages. Price 1s. Vernor and Hood. 1794.*

IT is a remarkable fact, that at the very time in which scepticism, or infidelity, is making a rapid progress, enthusiasm and fanaticism are so far from being proportionably diminished, that they appear to be daily gaining ground. The followers of baron Swedenborg are risen, it is well known, within a short portion of time, to a numerous body: and the sect is making such rapid advances, as to become an important object of public attention. Any violent opposition to its progress

progress would be as impolitic as it would be unjust. But such a dispassionate and candid examination of its foundations, as will serve to expose whatever degree of weakness or deception may be attached to it, and to guard the ignorant and unwary from seduction, must be highly desirable. This is the task, which the author of the present work undertakes. With what success he has executed it, will be best seen from a brief view of the contents of his work.

The examination opens with a brief retrospect of the history of impostors, and enthusiasts, in which particular notice is taken of Simon Magus; of several false Messiah's; of sundry pretenders to revelation among the early christians; of the grand impostor Mahomet; of Guzman and Francis, the founders of the dominican and franciscan friars; of a sect of fanatics in Germany, called the dancers; of the anabaptist visionaries of Munster; of madame Bourignon a french fanatic; and of a late sect, under the patronage of Anna Leese, called shakers. In the rear of this list appears the baron Swedenborg, whose pretensions to celestial communications and supernatural powers are distinctly examined, in order to prove, that he has not produced any document sufficient to authenticate his divine mission.

It is first laid down, as a preliminary, that no new revelation is promised in scripture, either to supersede, or to be a supplement to the doctrine of Christ, and that reason suggests no ground to expect such a revelation. The only authentic evidence of a divine mission is, it is said, the power of working miracles. Without this, pretensions to heavenly communications, with whatever sanctity they may be accompanied, ought to be regarded only as the fruit of fanaticism or imposture.

Remarks are next offered on the baron's cabalistic mode of expounding the scriptures. After several ludicrous examples of analogical and spiritual interpretation of scripture adopted by other sects, a long list is given of Swedenborg's interpretations of scripture, from which we shall select a few curious specimens. P. 26.

' By the fourth command, says the baron (*Universal Theology*, No. 301) in the natural sense, which is that of the letter, is meant that six days are for man and his labour, and that the seventh is for the Lord. In a spiritual sense is signified the reformation and regeneration of man by the Lord. By six days of labour is warfare against the flesh and its concupiscencies, and at the same time the evils and falses which are suggested to him from hell, and by the seventh his conjunction with the Lord, and regeneration thereby. In a celestial sense it signifies conjunction with the Lord, and its attendant, peace, which consisteth in security against the hells, and the prevention of assaults from the evils and falses thence arising.

' Fifth command (*Universal Theology*, No. 305). By honouring the father and mother, in a natural sense, is meant that children should honour their parents and obey them, &c. &c. In a spiritual sense it means to revere and love God and the church; in this sense by father is meant God, who is the father of all, and by mother the church. In a celestial sense by father is meant our Lord Jesus Christ, and by mother the communion of saints, whereby is understood his church throughout the whole world.

Sixth command (*Doctrine of Life*, New Jerusalem, No. 91). Natural murder is taking away life. Spiritual murder all the methods of

of killing and destroying the souls of men. By celestial murder (or, as he here calls it, supreme murder) is meant to hate the Lord. These three kinds of murder make one, and cohere together.

Seventh command (Doctrine of Life, New Jerusalem, Nos. 100, 101). Natural adultery means whoredom, &c. Spiritual adultery means to adulterate the good things of the Word, and to falsify its truth. Supreme adultery means to deny the Lord's divinity, and to profane the Word. The natural man knoweth what natural adultery means, but he knoweth not that by committing adultery is meant to adulterate the good things of the Word, and to deny the Lord's divinity: Yet "whoever is principled in natural adultery, is also in spiritual adultery, and *vice versa*."

Our author next takes notice of Swedenborg's denial of the doctrine of the resurrection, and expresses himself with a degree of warmth, for which the occasion may be admitted as some apology, on the application which the baron makes to himself of the language of scripture concerning Christ's second appearance to judge the world. Of the affected obscurity of Swedenborg's writings many curious examples are quoted; and the absurdity of his theological and metaphysical language is, we think, very fairly exposed. Further to disprove the baron's pretensions to inspiration, many gross contradictions and inconsistencies are detected in his writings, one of which is so curious that we must copy it. P. 57.

'Wives in hell. The wicked spirits, when they are brought into hell, are brought into a cavern, where there are harlots, and the novice spirit is permitted to take one to himself, and call her his wife. Universal Theology, No. 281.

'No wives in hell. A single satan and a woman once came from hell to see the baron at his lodgings. The woman could assume all habits and figures of beauty, like a Venus, or princely virgin. The baron asked the satan, if she was his wife? Satan replied, what is a wife? we do not know the meaning of the word, she is my harlot. Universal Theology, No. 80.'

The work concludes with some sensible remarks to expose the impropriety of Swedenborg's calling his followers the new Jerusalem church. The piece is written in plain and popular language, very well suited to guard those who may be most in danger, from the spreading infection of this new species of fanaticism. We shall add a brief extract, in which the author gives a general opinion concerning the writings of Swedenborg. P. 61.

'The whole that can be said of Mr. Swedenborg's writings, may be drawn within this narrow compass—either his works are an express revelation from God—or they are written under the influence of a disordered mind—or they are written, like the impostor Mahomet's, with an intention to impose upon and deceive the world. That they are not a revelation from God, I think I have already proved to a demonstration, so far as ever we have been taught in what manner to judge of the credibility of a divine mission. As to the second I allow it is possible, but indeed very improbable, that a man for twenty-seven years should be under the influence of such a delusion. With regard to the last I am not obliged to answer it; let it suffice, that I have

have shown he had no command from God to publish these works as a revelation from heaven. The heart of man is deceitful above all things, who can know it? The transition from enthusiasm to imposture is very easy. "The energy of a mind, still bent on the same object, may convert a general obligation into a particular call, and the warm suggestions of the understanding, or the fancy, may be considered as the inspiration of heaven; the labour of thought may expire in rapture and vision, and the inward sensations and invisible monitor may be described with the form and attitudes of an angel of God. From raptures of imagination to intentional imposture, the step is perilous and slippery: the demon of Socrates affords a memorable instance how a wise man may deceive himself, how a good man may deceive others, how the conscience may slumber in a mixed and middle state between self-illusion and voluntary fraud." (Gibbon.) Whether the writings of Mr. Swedenborg be the effects of enthusiasm or imposture, or of both, I will not take upon me to determine; but that either a heated imagination, or a fraudulent intention has produced them, I as firmly believe as I believe in my own existence, nor do I hesitate in declaring them, after a very careful perusal, to be a most shameful corruption of christianity, and a gross perversion of that revelation which God has made of his mind to the world.'

ART. XVII. *Advocates for Devils Refuted, and their Hope of the Damned Demolished; or an Everlasting Task for Winchester and all his Confederates.* By William Huntington, s. s. Minister of the Gospel, at Providence Chapel, Little Titchfield-street, and at Monkwell-street Meeting. 8vo. 101 pages. Price 1s. 6d. Terry. 1794.

If any of our readers should have the curiosity to see how few ideas it is possible to spread through a hundred pages, and how *coolly*—we should rather have said, how *impudently*—one minister of the gospel can give another the lie in the name of the Lord; let him read this refutation of 'Winchester and all his confederates.' N. B. Winchester, that is Mr. Winchester, says, the souls in hell will all be saved at last; which Mr. Huntington, s. s., says is a ——— lie. See p. 100.

ART. XVIII. *The Libertine led to Reflection by calm Expostulation, a Method recommended in a Farewell Address to his younger Brethren by an Old Parochial Clergyman.* 8vo. 94 pages. Price 2s. Cadell. 1794.

THE author of this address has long since been known to the world under the amiable character of the peace-maker. His two *discourses tending to assuage the animosities of a party spirit in religion*, published five and twenty years ago, were then well received as a reasonable check to the violence of that spirit, and have lately been republished.

Under the influence of the same pious and benevolent temper, this respectable writer here recommends to his younger brethren of the clergy a method of stemming the rising torrent of infidelity and libertinism, which is certainly much more likely to prove successful, than that too frequently adopted, of bitter invective or contemptuous sarcasm. His advice is, never to answer a fool according to his folly;

or to retort mockery or personal reproach upon the religious party scribbler, or hot-brained bigot: not even against the libertine scoffer at revelation, or the atheistical contemner of all religion, to make use of the reviling mode of attack; but to try what may be done at a favourable moment, by cool reasoning and calm expostulation. The leading heads of expostulation here suggested are taken, with respect to natural religion, from the obvious proofs of a superintending providence in the constitution of the world; and, with respect to the christian revelation, partly from it's external, but chiefly from it's internal evidence. The candid and judicious addresser appears fully sensible, that many of the most formidable objections against revelation have arisen from the false glosses of imposing dogmatists, or ignorant bigots; and fairly owns, that many of the doctrines, which have been held sacred, are gross corruptions of christianity.

P. 44.—‘ The unbeliever, yet unconvinced, may interrupt you here, by recurring, with an appearance of greater candour, to his former objection.—“ This simple exposition of your evangelical doctrines, he may say, is comprehensible and reasonable enough: but it is not the doctrinal system of any church in Christendom. Great are the additional demands upon my credulity, contradictory to each other, and all to common sense, which every one, and your church in particular, still maintains; as it promotes the most outrageous sticklers for them to its highest dignities. Thus exalted, they enforce their absurdity consistently enough. Sensible of the necessity of terrifying us out of our wits, they thunder out their damnatory clauses, which all but themselves are ashamed of, as too gross an insult to poor human reason.”—You may freely disclaim all demands of this sort in the name of the most intelligent, and respected members of our church, from whom they will surely hear nothing, but what perfectly accords with the plain account before delivered of the doctrines of christianity. At the same time, you may acknowledge, without reserve, that you heartily lament, that the artifices of ignorance and pride, (which are, and ever will be, in league together to confound all truth,) have been able so long to impose on patient humility a silent acquiescence in their empty cant. You must not deny that their conceited glosses, in spite of better information, are still injurious to true religion: That ingeniously misunderstood, or wilfully unattended to, the simplicity of the gospel is, to this day, still suffered to give place to notions, no more derived from Christ, than they are from Confucius, Odin, or Brahma: That the great delight of certain highly venerated dogmatists has been to lose themselves in endless difficulties, to their intricate solutions of which they claim our attention the more, the more they are confessed to be unsurmountable. Unhappily they have not stopped here. They have claimed so implicit a regard to be paid to their unintelligible comments, as stupidly to neglect, or madly to depreciate the most obvious practical and saving truths of Christianity. By taking a contrary course to that pursued by these lovers of gloom and perplexity, you will rescue the best gift of heaven to a benighted world from all the obloquy, that is cast upon it, under colour of these misconceptions. When these obstacles are well removed, you may find the long sought avenue to the unbeliever's heart no longer inaccessible.’

Afterwards

Afterwards to the same purpose adds Dr. Duncan :

p. 56.—‘ Does it not, after all, betray a total want of candour, a scanty portion of knowledge, and a wilful disregard of better information, to disallow the manifest advantages we enjoy, at this day, naturally conducive to improvement in the human mind and manners? Can it be questioned whether many of the prejudices of bigotry, which had so long held our mental faculties in shameful trammels, which were even subversive of the fundamental principles of all sound morality, are almost completely shaken off? Shall we hesitate to say that a more exact and impartial research into the genuine text itself of holy scripture, and the arbitrary mode of interpreting some of the obscurer passages of it, has cleared our conceptions of the doctrines there supposed to be revealed, relative to the points, which have kindled unextinguished feuds among christians, all in one respect, (in uncharitableness,) alike heretical?’

With the same liberal mind, and in the same calm and dispassionate strain, the whole pamphlet is written. It breathes a truly christian spirit: and the advice which it contains well deserve, the serious attention, both of those to whom it is addressed, and of those whose conviction or reformation it is intended to produce.

ART. XIX. *The History of the Life and Death of Our Blessed Saviour*. By Mrs. Catherine D'Oyley. 8vo. 711 pa. Pr. 7s. 6d. in boards. Southampton, Baker; London, Laws. 1794.

WHATEVER degree of respect this publication may claim on account of the royal, noble, and respectable persons, under whose patronage, as subscribers, it appears, it is much more entitled to respect for the sake of the benevolent motive, which induced the author to undertake the work. What this was we learn from the preface. p. iv.

‘ Having much leisure, and wishing to employ it as usefully as possible, she some years ago took upon herself the superintendence of one of those private charitable establishments, which have been instituted in various parts of the kingdom, for the increase of religion and encouragement of industry amongst the children of the poor; and that she might perform this voluntary duty so as to make a lasting impression upon the minds of her pupils, she determined attentively to peruse the sacred scriptures, with the several excellent commentaries, and to intersperse such observations of her own mind as might enable her to fulfil that pleasing duty.

The work is not, as the title may seem to indicate, a general narrative of the life of Christ, drawn up from the harmonized relations of the four evangelists. The author confines herself almost entirely to the gospel of John. Her work is divided into twenty-five chapters, in each of which, taking a few verses at once, nearly after the scottish method of lecturing upon the scriptures, she makes observations, in part explanatory and doctrinal, but chiefly practical. The work is modestly offered to the public rather as a selection from the voluminous performances of others, than as an original; and the author acknowledges herself indebted to the publications of Poole, Stanhope, Sherlock, and various other learned divines and commentators for the best part of her

her performance. She has, however, digested the whole according to a regular plan, and preserved throughout a consistency both in doctrine and language. The system which she follows is strictly that of the church of England, for the faith and worship of which she is a zealous advocate; and her work is well adapted, if not to lead the unlearned reader into a critical knowledge of the scriptures, or into profound theological discussions, to fix his belief in the established system, and, what is much better, to impress his mind with sentiments of piety and virtue.

A short extract will afford a sufficient specimen of the author's plain and unaffected manner of writing. P. 447.

‘ JOHN XIII. verses 12—18.

‘ The various acts of meekness and humility in our blessed Lord, cannot be too often adverted to, since pride is one of the greatest enemies to the peace and happiness of mankind. The instance now before us scarcely requires a comment, he having himself condescended to explain it so fully: If (says he) I, whom ye all acknowledge as your Lord and Master, have stooped to wash your feet, will ye hesitate to shew equal humility towards each other? Will ye not sacrifice all pride and contention, and prove to the world, by the steady and affectionate regard which subsists amongst you, that you are my disciples indeed? Do not fancy yourselves degraded by acts which you have seen me perform: ye would not set yourselves up above your master: what, therefore, I have done, cannot be improper in you. Let this example which I have given you, be ever present in your minds; and, be assured, that whilst you follow it, you will enjoy the blessing of a self-approving conscience, and ensure to yourselves the favor of your God.

‘ That Christ Jesus is our Lord and Master we are all ready to acknowledge; but what will this avail us, if our lives and conduct do not correspond with our professions? As well might we call him a true and faithful subject, who, being intrusted with his king's business, should hold secret correspondence with the enemy to betray him; and this merely because he acknowledged his authority.

‘ Ingratitude is a vice which is held in general abhorrence; and the more so, perhaps, because not punishable by any human law. But what should we think of a person, who, redeemed from a state of slavery, and restored to freedom by one from whom he had no claim, or even expectation of such a favor, and afterwards adopted as a son into the family of his benefactor, should, in return, offer mere lip-service, whilst his actions contradicted even this appearance of respect? Would not such a character meet with universal contempt? Yet how infinitely short does this picture fall of the wonderful love and affection shewn to us by our blessed Lord! who, for our sakes, quitting the enjoyment of perfect happiness in the realms of immortality, submitted to the utmost humiliation and anguish of body and mind, during a painful life upon earth, and at last suffered the death of the cross, to save us from a much more shameful bondage, namely, that of sin and Satan. And what is the return which he requires of us? Merely, that we should so act as to secure to ourselves those invaluable

valuable blessings which he died to put within our reach. How stupid, at well as ungrateful, must we be, if we reject such easy terms of happiness !'

ART. XX. *Devotional Offices for Public Worship. Collected from various Services in Use among Protestant Dissenters. To which are added Two Services, chiefly selected from the Book of Common Prayer.* 8vo. Price 3s. sewed. Salisbury, printed; London, Longman. 1794.

THE liturgic method of prayer is attended with such obvious advantages, that, except among those sects which still retain the enthusiastic notion of immediate inspiration, it is surprising that it should not be generally adopted. A social act of worship, in which the congregation, at short intervals, vocally express their concurrence in the devotional sentiments uttered by the minister, is certainly much more animated, and more likely to fix and preserve the attention of the congregation, than a long continued prayer, in which only one voice is heard. Prayers thus deliberately precomposed are more likely to be unexceptionable and judicious, than those casual suggestions of the moment, which must depend upon the minister's present state of mind. Printed forms have the advantage even of written prayers committed to memory, as they give the people an opportunity of perusing them in private, and as they free the minister from the embarrassment of laborious recollection, and leave him at full liberty to attend to the prayer himself as an act of devotion, and to deliver it in a manner best suited to impress the audience with devotional sentiments.

These, and other considerations, have induced several societies of protestant dissenters to exchange the extempore for the liturgic method of devotion, and have given birth to several liturgic publications. Among these, the present offices, drawn up for the use of the congregation of Salisbury, form one of the most excellent which have come under our notice. The compilers have followed the general plan, and freely borrowed the words of former liturgies of the same kind; but have preserved through the whole a perfect consistency both in sentiment and language. The prayers are formed upon those fundamental principles of religion, which are common to christians of all sects; and all expressions, which might be thought peculiar to any one theological system, are carefully avoided. The services are distinguished by perspicuity and simplicity of style; and these characters are throughout preserved, without any unseasonable attempt at ornament. In order to indulge the taste for variety of prayer, whether well or ill founded, which prevails among the dissenters, ten different services are here provided. Of these two are selected from the book of Common Prayer. Occasional prayers are added, and services for baptism, the communion, and the burial of the dead.

On the whole, we find much reason to recommend this collection to the attention of dissenting congregations, as well adapted to answer the purpose for which they are drawn up, and to serve the interests of rational religion.

ART.

ART. XXI. *A Sermon preached in Lambeth Chapel, at the Consecration of the Hon. and Right Rev. William Lord Bishop of St. David's, on Sunday, January 12, 1794.* By Charles Peter Layard, D.D. F.R.S. F.A.S. Prebendary of Worcester, and Chaplain in Ordinary to his Majesty. Published by Command of his Grace the Archbishop. 4to. 17 pages. Price 1s. Walter. 1794.

THE prosperity of the christian church, and the security of it's ministry, notwithstanding all the attacks of open or secret enemies, are the subject of this discourse. After describing the opposition, which the true church of Christ in it's early ages met with from jews and pagans, from philosophers and heretics, the preacher goes on to represent the assault, which has lately been made upon religion, as more daring than that of any former period. He charges modern philosophy with intolerance; and speaks of modern free inquiry as generally consisting of an insidious attack upon opinions which have stood the test of ages, or the presumptuous obtrusion of vain imaginations, springing up, like the sudden productions of a night, from the heat of a tainted understanding. From these sources, he apprehends, many and various heresies, awaking as it were from a long and torpid inactivity, will continually issue forth to poison the unsuspecting wanderer from the fold. Nevertheless, he triumphs in the assurance, 'that though the infinite variety of errors should join in one last and desperate effort to overthrow Christ's religion, and God's dominion over the world, instruments will not be wanting to counteract, under his gracious protection and providence, the senseless violence of his foes.' In what manner these attacks upon the church of Christ are to be repelled, we are not particularly informed; but it is humbly hoped, that those who are now 'set for the defence of the gospel,' will remember better than their predecessors have done, that 'the weapons of the christian warfare are not carnal.'

ART. XXII. *A Sermon, preached in the Parish Church of Walsall, in the County of Stafford, at the Archdeacon's Visitation, May 30, 1794.* By Thomas Gisborne, M.A. Minister of the Chapelry of Barton-under-Needwood. Published by Desire of the Archdeacon and the Clergy. 4to. 19 pages. Price 1s. Whites. 1794.

THE obligation upon the clergy to vigorous exertions in the discharge of their duty, arising from their peculiar advantages as members of the british community, and as ministers of the english church, is the subject of this discourse. The writer discovers much good sense and moderation in his manner of treating it; and the advice which he gives to his brethren is of that practical kind, which cannot be listened to without profit. Among the excellencies of the national establishment, Mr. G. reckons it's scrupulous regard to liberty of conscience, and the full permission it gives to dissenters of every denomination to worship God in peace, according to their respective opinions, and to defend their peculiar doctrines by arguments from the press. This description

scription he affirms to be applicable to the church of England, notwithstanding an occasional instance of popular outrage, recent in our memories, which must be regarded with grief and abhorrence by every man mindful of the spirit of christianity; and notwithstanding the existence of dormant penal statutes, *confessedly unfit to be enforced*, and never likely to be revived. He judiciously exhorts the clergy to direct their discourses against the prevalent vices and crimes of the present day; and among these he particularly insists upon the commercial crime of traffic in human flesh.

P. 15. 'Let us excite them to a full sense of the radical and incurable iniquity of that detested traffic, through which the voice of our brethren's blood crieth against us unto God from the earth; a traffic which we still hear defended, and by those who profess themselves christians, on principles utterly irreconcilable to the spirit and the precepts of the gospel; principles which, however they may be clothed in specious language by those who are deceived themselves, or seek to impose on their hearers, amount in reality to nothing short of this position—that villainy may be practised as long as it is politic and profitable; and as long as the advantages of it, were we to renounce them, would be seized and enjoyed by others.'

ART. XXIII. *A Sermon, preached for the Benefit of the Philanthropic Society, in Park-Street Chapel, Grosvenor-Square, April 12, 1794.* By William Vincent, D. D. Sub-Almoner to his Majesty, Rector of Alhallows the Great and Less, Thames-Street. 4to. 15 pages. Price 1s. Cadell. 1794.

THE style of this sermon is very well suited to the purpose of popular address, and the sentiments on which the author insists for the most part very pertinent to the occasion. The necessity of well governed society to the happiness of man, and the means which are employed to accomplish it's end, namely religion, human laws, and education, are the leading topics. On education Dr. Vincent's observations are so just and so well expressed, as to induce us to give a short extract.

P. 11. 'Education is the third method which society proposes for the controul of man. And education consists not only of the instruction it affords but the habits it induces. Instruction is to be proportioned to the condition of life, habits are to be impressed equally on all. And though habits are not implicitly to be depended on,—you may be assured that where virtuous habits are not impressed, sloth, idleness, profligacy and debauchery will grow into habits of their own accord.

'You purchase education for your own children at a high price, and what is your object in view? not merely the acquisition of language, or arts, or sciences, or personal accomplishments,—though these have all their use; but habits of order, decorum, restraint, obedience and regularity. You expect their instructors to exact these from them; and if you are wise yourselves, you value your children more for their conduct in these points, than for the progress they have made in their attainments. Youth uncontrouled either in the higher rank

of life, or the lower, is equally vitiated;—the condition indeed the vices differ, but the vices of the higher ranks are as nox lower, and frequently from the influence of power and exasperation dangerous and destructive. An infancy of delicate indulg

produces a youth of dissipation, a manhood of insignificance, and an old age of contempt; while the steady temperate government of parents, the patient attention of instructors, and the prudent admonition of superiors, rarely fail to train up the best members of society.

What are all these means employed for, but to induce an habitual course of virtue? Man is the child of habits. Habits operate not only upon morals but upon the mind; attention to literary pursuits and thought itself is a habit: the uneducated artisan can no more support the task of patient thinking, than the man of science can bear the bodily labour of the artisan. If such then is the universal influence of this principle, surely reason points out a particular attention to the lower orders, which have no good habits of their own, and which can never acquire them but by education.

Very inconsistently, however, with what is here advanced concerning the importance of a good education, Dr. V. adopts the fanatical prejudices against reason, and calls it the phrensy of the most noxious philosophy ever propagated upon earth, to set up reason as paramount, and subject government, law, and religion to it's decrees.—After all the rant that enthusiasts have ever poured forth against reason, it may still be confidently asked, by what other means can the principles of government and law be investigated, or the obligation of religion be ascertained, but by the exercise of reason?

M. D.

PLATONIC PHILOSOPHY.

ART. XXIV. *A Dissertation on the Eleusinian and Bacchic Mysteries.* 8vo. 184 pages. Price 4s. sewed. Amsterdam, Weitestein.

OF all the mysterious solemnities of ancient Greece the eleusinian, so called from Eleusis, a town in Attica, in honour of Ceres and Proserpine, were the most celebrated. In these solemnities every thing wore a mysterious appearance; and persons of all ages were initiated. The profligate could not be admitted to their supposed advantages; and on those who were admitted to them the most profound secrecy was imposed. They were two-fold, the less and the greater mysteries; the former introductory to the latter. The bacchic mysteries were religious rites in honour of Bacchus, kept with great strictness at Athens, and said to have been instituted by Orpheus. So much for the rites themselves.

Much has been said concerning these mysteries by learned men. But let us hear Mr. Taylor, for to him this treatise is ascribed.

P. III. 'As there is nothing more celebrated than the mysteries of the antients, so there is perhaps nothing which has hitherto been less solidly known. Of the truth of this observation, the liberal reader will, I persuade myself, be fully convinced, from an attentive perusal of the following sheets; in which the secret meaning of the eleusinian and bacchic mysteries is unfolded, from authority the most respectable, and from a philosophy of all others the most venerable and august. The authority, indeed, is principally derived from manuscript writings, which are of course in the possession of but a few; but its respectability is no more lessened by its concealment, than the value of a diamond when secluded from the light. And as to the philosophy, by whose assistance these mysteries are developed, it is coeval with the universe itself; and however its continuity may be broken by opposing systems, it will make its appearance at different periods of time,

as long as the sun himself shall continue to illuminate the world. It has, indeed, and may hereafter, be violently assaulted by delusive opinions; but the opposition will be just as imbecil as that of the waves of the sea against a temple built on a rock, which majestically pours them back,

‘ Broken and vanquish’d foaming to the main.’

The philosophy here alluded to is the platonic, to the virtuous tendency of several parts of which we willingly subscribe, though the system itself most of our readers probably with us will think radically wrong.

One or two quotations will acquaint our readers with what they are to expect from this dissertation.

P. I. ‘ Dr. Warburton, in his Divine Legation of Moses, has ingeniously proved, that the sixth book of Virgil’s *Aeneid* represents some of the shews of the Eleusinian Mysteries; but, at the same time, has miserably failed in attempting to unfold their latent meaning, and obscure, though important, end. By the assistance, however, of the platonic philosophy, I have been enabled to correct his errors, and to vindicate the wisdom of antiquity from his malevolent and ignorant aspersions, by a genuine account of this sublime institution; of which the following observations are designed as a comprehensive view.

‘ In the first place, then, I shall present the reader with two remarkable authorities, and these perfectly demonstrative, in support of the assertion, that a part of the shews consisted in a representation of the infernal regions; authorities which, though of the last consequence, were unknown to Dr. Warburton himself. The first of these is from no less a person than the immortal Pindar, in a fragment preserved by Clemens Alexandrinus in *Stromat. lib. 3.* “ *ἀλλὰ καὶ Πινδαρὸς περὶ τῶν ἐλευσινίων μυστηρίων λεγῶν ἐπιφέρει. Ὀλβίος, οὗτις ἰδὼν ἐκεῖνα κοῖνα εἰς ὑποχθονίαν, οἶδεν μὲν εἰοῦ τελευτᾶν, οἶδεν δὲ διὸς ὁλοῦ ἀρχαίαν.*” i. e. “ But Pindar, speaking of the Eleusinian Mysteries, says, Blessed is he who, on seeing those *common concerns under the earth*, knows both the end of life and the given empire of Jupiter.” The other of these is from Proclus in his Commentary on Plato’s *Politics*, p. 372, who, speaking concerning the sacerdotal and symbolical mythology, observes, that from this mythology Plato himself establishes many of his own peculiar dogmata, “ since in the *Phædo* he venerates, with a becoming silence, the assertion delivered in the arcane discourses, that men are placed in body as in a certain prison, secured by a guard, and testifies, according to the mystic ceremonies, the different allotments of pure and impure souls in Hades, their habits, and the triple path arising from their essences; and this according to paternal and sacred institutions; all which are full of a symbolical theory, and of the poetical descriptions concerning the ascent and descent of souls, of dionysiacal signs, the punishments of the titans, the trivia and wanderings in Hades, and every thing of a similar kind.”

We are willing to allow, that the platonic philosophy may assist Mr. T. in explaining the eleusinian and bacchic mysteries: on the explications given of the 6th book of Virgil by bishop Warburton and himself we shall not decide. That part of this book at least may take its colour from some of the solemnities of those mysteries, seems highly probable: but there are some things on the subject that Mr. T. ought to have discussed at large; such as the question, whether

whether Virgil was himself ever initiated; the probability, if he was initiated, that he would have divulged the arcana of those mysteries, considering the solemn injunctions by which he was bound; the probability, that Virgil was never out of Italy, till the last year of his life; and several other things of this kind investigated in a pamphlet lately republished, entitled, *Critical Observations on the Sixth Book of the Æneid*.

But to proceed :

P. 4. 'Having premised thus much,' says Mr. T., 'I now proceed to prove that the shews of the lesser mysteries were designed by the antient theologists, their founders, to signify occultly the condition of the impure soul invested with a terrene body, and merged in a material nature: or, in other words, to signify that such a soul in the present life might be said to die, as far as it is possible for soul to die; and that on the dissolution of the present body, while in a state of impurity, it would experience a death still more durable and profound. That the soul, indeed, till purified by philosophy, suffers death through its union with body, was obvious to the philologist Macrobius, who not penetrating the secret depth of the ancients, concluded from hence that they signified nothing more than the present body, by their descriptions of the infernal abodes. But this is manifestly absurd; since it is universally agreed, that all the antient theological poets and philosophers inculcated the doctrine of a future state of rewards and punishments in the most full and decisive terms; at the same time occultly intimating that the death of the soul was nothing more than a profound union with the ruinous bonds of the body. Indeed if these wise men believed in a future state of retribution, and at the same time considered a connection with body as the death of the soul, it necessarily follows, that the soul's punishment and subsistence hereafter is nothing more than a continuation of its state at present, and a transmigration, as it were, from sleep to sleep, and from dream to dream. But let us attend to the assertions of these divine men concerning the soul's conjunction with a material nature. And to begin with the obscure and profound Heraclitus, speaking of souls unembodied: "We live," says he, "their death, and we die their life." Ζῶμεν τὸν ἐκείνων θάνατον, τεθνήκαμεν δὲ τὸν ἐκείνων βίον. And Empedocles, blaming generation, beautifully says of her :

'The species changing with destruction dread,

'She makes the *living* pass into the *dead*.

Ἐκ μὲν γὰρ ζῶντι τίθει νεκρά, τίθει ἀμείβων.

And again, lamenting his connection with this corporeal world, he pathetically exclaims :

'For this I weep, for this indulge my woe,

'That e'er my soul such novel realms should know.

Κλαύσα τι καὶ κῶκυσα, ἰδὼν ἀσυνήθεια χώραν.

Plato, too, it is well known, considered the body as the sepulchre of the soul; and in the *Cratylus* consents with the doctrine of Orpheus, that the soul is punished through its union with body. This was likewise the opinion of the celebrated pythagorean, Philolaus, as is evident from the following remarkable passage in the doric dialect, preserved by Clemens Alexandrinus in *Stromat. lib. 3. p. 413.*

"Ματ-

“Μαρτυροῦνται δὲ καὶ οἱ παλαιοὶ θεολογοὶ τε καὶ μαθηταί, ὡς διὰ τῆς τιμωρίας, αἱ ψυχὴ τῷ σωματί συνιζευκται, καὶ καθάπερ ἐν σωματί τούτῳ τεταπται.” *i. e.*
 “The ancient theologists and priests also testify, that the soul is united with body for the sake of suffering punishment; and that it is buried in body as in a sepulchre.” And lastly, Pythagoras himself confirms the above sentiments, when he beautifully observes, according to Clemens in the same book, “that whatever we see when awake, is death; and when asleep, a dream.” Θάνατος ἐστὶν, ὅσοσα ἐγερθέντες ὁρῶμεν· ὅσοσα δὲ ἐυδόντες, ὕπνος.

The author of the present dissertation has distinguished himself not only by his knowledge of the platonic philosophy, but as a real, and we are persuaded, a sincere believer in all the *arcane* and *profound* mysteries of the ancient mythology. If he had treated christianity with less indecency, he would probably have been treated by christians with more respect. Be this, however, as it may, Mr. T. may be supposed, and certainly is, properly qualified to write on the eleusinian and bacchic mysteries, and to give useful translations of such ancient writings particularly as treat of the profundities of platonism, as he lately has of two orations by the emperor Julian. But we would caution him against making free with *different readings*, for he is evidently less at home in the accuracies of criticism, than in the mysteries of platonism. In the first quotation from Proclus's Commentary on Plato's Politics, in this dissertation, Mr. T. we apprehend is very unfortunate. Several errors indeed occur in the quotations, most of which, however, we would hope are mere errors of the press. With respect to the *divine* Proclus, to whom Mr. T. bows with such profound reverence, it may indeed be fairly questioned, whether he was not even more platonic than even Plato himself; and by some it has been doubted whether he were a philosopher, an impostor, or an enthusiast.—We are willing to allow Proclus to have been a man of extraordinary talents: but must at the same time think he was a man of an intemperate imagination. As to Mr. T.'s Dissertation, though we differ from him on several subjects, we must own it has merit; and an attempt to throw light on ancient literature, though accompanied with some errors, deserves commendation.

A. Y.

M E D I C I N E.

ART. XXV. *A Treatise on the Dropsy of the Brain, illustrated by a Variety of Cases. To which are added, Observations on the Use and Effects of the Digitalis Purpurea in Dropsies.* By Charles William Quin, M.D. &c. 8vo. 227 pages. Price 3s. sewed. Dublin, Jones; London, Murray. 1790.

THOUGH our knowledge of the physiology of the brain be far from complete, we have lately become acquainted with many useful facts, which may lead to important conclusions, as well respecting the diseases with which it may be affected, as the modes of treatment best suited to their removal. The fatality of the *hydrocephalus internus* has probably been much more extensive than medical writers have been willing to allow, or even to suspect. It was this consideration, probably, that first led our author to inquire more minutely, and examine with greater attention, the nature of the disorder, and ultimately to form a theory

theory of it, which has undoubtedly some claim to novelty. The merit of originality, however, in pointing out the real distinction between the acute and chronic *hydrocephalus*, the author yields to his father, who was a physician of sagacity and extensive practice. A disease under the title of *hydrocephalus* has been mentioned by almost all the systematical writers on medicine; but we are indebted to doctor Whytt for the peculiar combination of symptoms which mark the disorder.

P. 13. 'The disease to which the name of *hydrocephalus* has been entirely confined, until the above mentioned author published his essay, may very properly be considered as a chronic affection, perfectly analogous in its causes and progress to all other dropsies of the human body.—Rickets, or other kinds of constitutional debility, are generally held to be the predisposing causes of it; and its progress is frequently so slow, that patients have been known to labour under it from the period of birth, to that of an advanced age.—The heads of children so affected are generally from the first preternaturally large, and sometimes continue for years to increase in size, without the appearance of any very distressing symptoms arising from so extraordinary an enlargement.—After death, which is usually preceded by sudden convulsions, the brain is found so exceedingly distended by water within the ventricles, as to be reduced to an amazing degree of thinness; or so much oppressed and destroyed by the water collected between it and the skull, as to assume rather the appearance of a small gland, than that of a brain.'

With respect to *apoplexia hydrocephalica*, which is the disease so accurately described by Whytt, and which the author considers in this treatise, it has generally been supposed to attack children only, and chiefly those between four and ten years of age; our author however is of opinion, that the cause of the disease may occasionally affect persons of all ages, and produce very different symptoms in different patients. The writings of Morgagni, in the author's mind, afford convincing proofs, 'that extravasated water lodged in the cavities of the brain, is and has been a much more frequent cause of death, even in adults, than most physicians hitherto have imagined.'—The period of life at which the disease is most liable to appear being pointed out with seeming accuracy, the author comes to the state of the constitution in which it chiefly prevails. Here he remarks, and experience proves the fact, that though the disease cannot strictly be called hereditary, it frequently attacks several children of the same family.

P. 31. 'I cannot, with certainty, point out any peculiarity of constitution, temperament, or external appearance, which can properly be deemed a predisposing cause;—most of the patients however, who have been under my care on account of this complaint, or under that of other physicians, who have communicated their observations to me, have been previous to its first appearance, extremely lively, and of acute understandings:—In very many of them an unusual transparency of the skin has been observed, through which the veins were strongly marked, particularly about the temples, forehead, and neck; the eyes have been full, prominent, and brilliant; and in some few cases there has been reason to suspect the existence of a scrofulous taint.'

The appearances which the disease manifests at its onset have been differently described. Doctor Whytt maintains, that its advances are gradual for several weeks before death; while on the other hand doctor

Fothergill

Fothergill has contended, that it seldom continues more than twenty-one days. Both these opinions, under certain circumstances, our author thinks may be well founded; Whytt having confined his observations to the phenomena presenting themselves in children, while Fothergill probably formed his general ideas of the disease from what was observable in persons of more advanced age.—The history of the disease, which follows in this part of the work, is given with accuracy and clearness. Dr. Q. has evidently drawn his account of the appearances which characterize the disorder from observations made at the bed-side, and not from the vague descriptions to be met with in books. By reasoning from analogy, most writers have been inclined to attribute this disease to the same remote causes with other dropsies. It was from this kind of reasoning, that Whytt and others supposed the disease to arise from ‘a *serous colluvies of the blood, ruptured lymphatics, cachexy, suppressed discharges, &c.*’ Our author however is persuaded, that it is only in the *hydrocephalus*, or chronic dropsy of the brain, that these or such like causes can operate.

P. 47. ‘But when the appearances, progress, and duration of *apoplexia hydrocephalica* are candidly considered; when it is recollected, that the patients attacked by it, are usually of very lively intellects, and remarkably healthy constitutions; such in short as are the most remote from any degree of *cachexy*; a suspicion will necessarily arise, that it’s causes are of a very different nature from those of dropsy, and and much more closely allied to the causes of acute diseases.—That this is really the case, I shall hereafter endeavour to prove, by deductions from an extensive series of facts, which, (as I apprehend) amount to a demonstration, that the disease in question, always owes it’s origin to a morbid accumulation of blood in the vessels of the brain, sometimes proceeding to a degree of inflammation, and generally (but not always), producing an extravasation of watery fluid before death.

‘In the first place it is to be observed, that at the period of the disease, wherein the head-ach is most acute, every symptom of fever, arising from an increased action of the vascular system, is evident; secondly, the majority of patients who are attacked by it exhibit on inspection, strong appearances of *plethora* in the superficial vessels of the head; and in some instances they have been subject to bleedings at the nose previous to the attack: vid. case 16 in the appendix, and *Whytt’s Observations on Dropsy in the Brain.*—These perhaps would be deemed but weak proofs of my assertion, if no others could be adduced in support of it; but when they are strongly corroborated by arguments, deduced from the phenomena which have presented themselves in dead bodies;—the theory, it is presumed, will no longer appear to be a matter of speculation.’

In support of this theory of the complaint doctor Q. adduces many strong proofs from dissections. In many of these, the brain was found turgid with blood, and in a state of inflammation. The appearances and general symptoms of disease, in our author’s opinion, are also much more easily accounted for on the principles he has laid down, than on any others. His reasons for which are, that, if the disease be considered as a pure dropsy, there is no one circumstance to recur to for explanation of the symptoms, except that of mechanical pressure on the brain, from the gradual increase of water in the ventricles, and the consequent enlargement of those cavities beyond their proper dimensions.

sions.—The observations of Mr. Pott respecting the effects of inflammation in the membranes of the brain, from injuries and violence, are also brought in aid of our author's doctrine. The doctor opposes the objections that might be made to his opinion on the score of the symptoms in this disorder being different from those occurring in phrenitis and apoplexy, diseases arising equally from a morbid increase of blood in the vessels of the brain, from the great difference of the ages of the patients. He thinks it probable, that the brains of children are less sensible to the effects of *stimuli* and pressure, than those of persons of more advanced age. Notwithstanding the novelty of the author's theory, the method of treatment, which he has recommended in the cure of the disease, displays nothing new. In the incipient stage of the complaint, he advises bleedings, but rather of a local than general nature. He also inculcates the use of large blisters to the head. In the second stage, calomel and other medicines that have been generally employed are to be exhibited. The application of cold to the head is directed, but confessedly without any experience of it's utility.

The author concludes this part of his work with some observations on the virtues, effects, and methods of exhibition of the *digitalis purpurea*. It does not appear however from this report to be a medicine particularly valuable, or that can be fully depended upon, notwithstanding the success that has been ascribed to it by those who have attempted the revival of it's perhaps too justly lost reputation.

In an appendix of considerable length, the author has introduced a variety of instructive cases, arranged under distinct heads; the first containing histories of cases in which the *hydrocephalus*, properly so called, clearly existed; the second exhibiting cases of *apoplexia hydrocephalica*, which have fallen within the author's own observation, &c.; and the third, pointing out the results of trials made with the *digitalis purpurea* in hydropic patients.

This, upon the whole, is a work which comprehends much valuable information on the subject of *hydrocephalus internus*.

ART. XXVI. *An Essay on the Rhus Toxicodendron, pubescent Poison Oak or Sumach, with Cases shewing its Efficacy in the Cure of Paralysis and other Diseases of extreme Debility.* By John Anderson, M. D. 8vo. 34 pages and a coloured print. Price 1s. 6d. Hull, Rawson and Co.; London, Johnson. 1794.

EVERY attempt to increase the number of useful remedies, and to enlarge the powers of the physician in the cure of disease, at least deserves some attention from the public. The author of the present essay brings to our notice the virtues of the *rhus toxicodendron*, without entering into any abstract speculations respecting it's *modus operandi*. He seems very properly to have confined himself to the simple relation of the facts, which have fallen within his own observation, respecting the powers which this plant possesses in the cure of paralytic affections.

As our systems of materia medica afford no information respecting this plant, doctor A. has given a full description and history of it, and an account of the cases in which it has been administered; from which the medical reader will be enabled to form some opinion of it's virtues as a medicine.

Though

Though the cases in which our author has employed this remedy be much too few to determine it's general utility in nervous affections, the extraordinary effects it has produced in these few instances certainly demand further trials.

ART. XXVII. *Advice to Parents on the Management of their Children in the natural Small Pox, and during Inoculation; with a few Cases confirming the Author's Opinion. To which are added some general Observations on the Use of Tea, and the present Regimen of Diet among the higher Ranks of Society.* 8vo. 59 pa. Price 1s. 6d. Newark, Allen and Co.; London, Robinsons.

WE have discovered nothing in the advice contained in this pamphlet, which can render it of much utility to the persons for whose use it is professedly written. The chief intention of the writer seems to be the prevention of milk being given in the preparation for the small pox. He thinks it an highly pernicious article of diet 'in any shape whatever' in the preparative stage of that disease. The observations on tea are equally trifling and visionary. In his remarks on this plant, which he considers as extremely prejudicial and noxious to the human constitution, he manifests a laudable desire to befriend the female part of the creation, as more particularly liable to disease from the use of the baneful infusion of tea. In support of this position, he presses into his service the authority of the medical spectator, the shortness of whose aphorism on the subject he pathetically laments. The substitute, which the author recommends to his readers in the place of the noxious beverage, tea, is new milk and water, in equal quantities, and a slice of bread without butter. This advice, though enforced by the eloquence of the author, and the excellent aphorism of his friend, we are fearful, will stand a chance of being treated with indifference and neglect. A. R.

L A W.

ART. XXVIII. *The Trial of John Frost for seditious Words, in Hilary Term, 1793. Taken in short-hand by Ramsey.* 8vo. 54 pa. Price 1s. 6d. Ridgway. 1794.

THE indictment states, that 'John Frost, late of Westminster, in the county of Middlesex, gentleman, being a person of a depraved, impious, and disquiet mind, and of a seditious disposition, and contriving, practising, and maliciously, turbulently, and seditiously intending the peace and common tranquillity of our lord the king, and of his kingdom, to disquiet, molest, and disturb,' &c., 'maliciously, unlawfully, wickedly, and seditiously, did say, assert, affirm, and pronounce, and with a loud voice did publish these malicious, seditious, opprobrious english words following, (that is to say) I (meaning the said John Frost) see no reason why any man should not be on a footing with another; it is every man's birth-right; and that the said John Frost being thereupon, then and there asked by one of the persons then and there

there present, how he the said John Frost dared to hold such language in any public or private company, and what he meant by equality, he, the said John Frost, then and there wickedly, &c. replied, why, no kings, the constitution of this country is a bad one, (meaning thereby, that the said John Frost was for having no king in this realm, and that the constitution of this realm was a bad one in having a king) to the great scandal and contempt,' &c.

The attorney general in a long speech, in the course of which he made frequent allusions to the present situation of France, and the *wicked intentions* of the disaffected, here declaimed against the crime supposed to have been committed by the defendant, and called John Taitt, Paul Savignac, Matthew Yatman, and — Bullock, one of whom had taken down in writing the words made use of by Mr. F., in order to substantiate the same by evidence.

Mr. Erskine, in reply, objected to the record, as containing a 'simple unqualified charge of seditious words, unconnected, and uncomplicated with any extrinsic events;' to the mode of conducting the prosecution, as it appeared, that the crime of his client 'was to receive its colour and construction from the present state of France;' and to the prosecution itself, as it was instituted for the punishment 'of idle thoughtless words, uttered over wine, and in the passage of a coffee house.' He *ironically* condemned his client for having lived in such intimacy with Mr. Pitt and the duke of Richmond; and observed, that he had been foolish enough to adhere to principles, which his former friends long ago had found it their interest to abjure. He lamented the increase of mercenary informers; demonstrated from the evidence, that the words *written down* as the defendant's were never spoken by him; and quoted Forster to prove that 'rash, hasty, or unguarded expressions, owing perhaps to natural warmth, or thrown out in the heat of disputation,' would not render any person criminal within the act of Ann, 'as the criminal doctrine must be maintained *maliciously and advisedly*.'

Lord Kenyon observed, that if the words in the indictment 'were spoken in seasons when seditious words might be the forerunner of seditious acts, and that men's spirits were inflamed, and might from small beginnings take fire, and be brought into action, it adds most immensely to the criminal construction the jury ought to put upon the words.' The defendant having been found *guilty*, Mr. justice Ashurst, after stating to him, that the constitution which he had attempted to traduce and vilify 'was planned by wiser heads and better hearts' than his own; that the words uttered 'argue a malignity of heart;' and 'that if he had the power, his inclination was ripe for any mischief against his king, his country, and the constitution, &c., pronounced the judgment of the court to be—'imprisonment in Newgate for six calendar months, the punishment of standing in and upon the pillory at Charing Cross, for the space of one hour, and that after the expiration of his imprisonment he should be obliged to find sureties for his good behaviour, for the space of five years, himself in 500l., and the two sureties in 100l. each.' Lord Kenyon at the

same

same time ordered the prisoner's name to be struck off the roll of attornies belonging to the court of King's Bench.

This prosecution affords ample room for reflection. The enlightened statesman will be led to weigh the policy of punishing men for words uttered in a moment of passion and intoxication; and the constitutional lawyer will perhaps question the right of prosecuting for speculative opinions: but all good men must pause, and perhaps sigh, on beholding a miscreant race of informers starting up in a country, that once abhorred a class of men (if men they may be called), who entrap, ensnare, and betray their fellow subjects, and glut their resentment or their avarice by the indiscriminate accusation of friends and foes, dependants and benefactors.

ART. XXIX. *The Laws respecting Landlords, Tenants, and Lodgers, laid down in a plain, easy, and familiar Manner, and free from the technical Terms of the Law. With many practical Directions concerning Leases, Assignments, Surrenders, Agreements, Covenants, Repairs, Waste, &c. Demand and Payment of Rent, Distress, and Ejectment, as collected from the several Reports and other Books of Authority, up to the Commencement of the present Easter Term, 1794. Containing also distinct Treatises on the various Kinds of Estates, particularly Estates for Life, for Years, and copy-hold Estates. Interspersed with Notes and References for the Use of the Profession. With an Appendix of Precedents, comprising a great Variety of the most approved Forms of Leases, Assignments, Surrenders, Covenants, Notices to quit, Receipts for Rent, and Precedents in Distress. To which are also added, Cautions and Directions relative to the hiring and letting of Houses and Apartments, particularly in the Metropolis of London. Svo. 120 pages. Price 2s. Clarkes. 1794.*

THIS compendium of the laws that immediately affect landlords, tenants, and lodgers, will be found extremely convenient to these very numerous descriptions of persons. A variety of notes and observations, more immediately adapted to the service of the young practitioner, are added at the bottom of almost every page.

ART. XXX. *Abstract of an Act for the Discharge of certain insolvent Debtors in that Part of Great Britain called England. 34th Geo. III. Cap. LXIX. with explanatory Notes and Remarks. 12mo. 35 pages. Price 6d. Scatcherd and Whitaker. 1794.*

THIS act is founded on the principles of the bankrupt laws. As the preamble alludes to the great prejudice and detriment arising to trade and credit from acts of insolvency, we could have wished to have seen some permanent regulation, instead of the temporary expedient adopted on this occasion. The debtors entitled to the benefit of the present statute are such as have been confined on or before the 12th of february, 1794, and not charged with sums of money, in the whole, to a greater amount than 1000l. Their names are to be published three times in three different London gazettes, or country newspapers, and a schedule of all their real and personal estates in possession, reversion, remainder, or expectancy, is to be subscribed, sworn to, and delivered in.

The property retained by the prisoner is to consist of bedding, working tools, and five pounds in money, but not exceeding thirty pounds in all.

Persons excepted from the benefit of this act are, attornies who may have concealed or embezzled their clients money or effects; servants or agents, charged with debts on account of any money, goods, or other effects, received by them; persons who may have procured goods under false pretences, and such as may have removed any stock, cattle, furniture, goods, or effects, of the value of fifty pounds, which were liable to be distrained by their landlords, within six years previously to the passing of this act. Debtors standing charged at the suit of the crown, or the sheriff, &c. upon any bail bond entered into for the appearance of any person charged with any offence against any acts of parliament relative to the customs, excise, or salt duties, are also excluded. The editor's observation on this clause is so pointed, that we shall here transcribe it:

‘ This is a shocking withdrawalment of mercy.—When the law compels individuals to renounce their claims on unfortunate debtors, shall government still remain inexorable?’ s.

POLITICS. POLITICAL ECONOMY.

ART. XXXI. *Remarks on the General Orders of the Duke of York to his Army, on June 7, 1794.* By Gilbert Wakefield, B. A., late Fellow of Jesus College, Cambridge. 8vo. 33 pa. Pr. 1s. Kearsley. 1794.

To give no quarter to a vanquished foe, is a practice so strongly marked with savage barbarity, that were not the supposition contradicted by shocking facts even in the history of the wars of christian nations, we should suppose it impossible, that a measure of this kind could ever disgrace the annals of any civilized people. The decree of the national convention of France, that their soldiers should give no quarter to the british or hanoverian troops, was a deliberate act of inhumanity, which no provocation could justify. To vindicate this decree, is not the intention of Mr. W. in the pamphlet before us. Of the cruelties which have been practised in Paris he speaks with indignation. ‘ I should abhor myself,’ says he, ‘ as a character completely brutalized, if I did not contemplate with feelings undefinable by language, those executions, and particularly of the females, which have stained the scaffolds of France.’ The sentiments expressed by his royal highness, that mercy to the vanquished is the brightest gem in the soldier's character, Mr. W. admires; and he admits, that ‘ this sentiment, and the duke's exhortation to his soldiers, not to suffer their resentment to lead them to any precipitate act of cruelty, if the postulatum could be granted that the war is just and necessary, would have been infinitely more honourable to him, than all the titles and dignities of his birth and station.’ Such reflections, and such feelings, he allows, want only a just cause to complete their merit; and a similar admonition in the mouth

mouth of a french republican he would regard as the consummation of human virtue.

The object of Mr. W.'s indignant animadversions is therefore not the ostensible business of the orders, which is admitted to have been humane, but their secondary object, the concentrating all the resentment of the armies upon the national convention of France, as 'having pursued a gradation of crimes and horrors, which has distinguished the period of its government as the most calamitous of any that has yet occurred in the history of the world.' The charge of a 'gradation of crimes and horrors' Mr. W. confidently retorts upon the combined powers, and he ascribes the atrocities of the french republic ultimately to their machinations. 'Is it a prodigy,' he asks, 'if every outrageous passion of humanity be called forth, if every indignant principle of the heart be forced into action, by an impious effort to bring back to slavery a numerous and potent nation determined to be free?' The crimes and horrors are, he judges, with high aggravation, chargeable upon their ferocious and uninjured enemies, while they continue their depredations, and threaten their governors and government with extirpation. Who, says he, can endure the professors of slaughter to talk of inhumanity? Mr. W. finds the same ferocity in kind, so much complained of in the french government, in some late proceedings for the suppression of sedition. He frames, on religious principles, an eloquent harangue to the armies upon the criminality of the present war. Robespierre he exhibits as an heroic patriot, who, on account of the danger of his situation, may be truly said (to borrow his own comparison conceived with the genuine sublimity of Milton the republican) 'to bestride a volcano.' The sanguinary determination of the convention to refuse quarter he imputes to a long series of the most virulent insult, and inflammatory provocation. Through the remainder of the pamphlet Mr. W. goes on to lash, in a high strain of sarcastic indignation, the supporters of the present war. Sometimes he pours out his wrath with a degree of asperity, which may be thought indecorous as well as imprudent; and sometimes he condescends to stain the purity of his classical style by gross and vulgar allusions. Nevertheless, his pamphlet breathes an ardent spirit of honest zeal for the rights of humanity, and for the cause of virtue and religion, and contains many passages written with great strength and elegance.

D. M.

ART. XXXII. *Observations on the present War, the projected Invasion, and a Decree of the National Convention, for the Emancipation of the Slaves in the French Colonies.* 8vo. 61 pages. Price 1s. 6d. Baldwin. 1794.

THIS pamphlet seems to have been written at a period, when the brilliant prospects of victory were not clouded by impending defeat, and rendered hopeless by existing circumstances. The author, who considers the 'unanimity of parliament' as the 'voice of the people,' contends, that the present war, on our part, is equally 'necessary and just:' for according to him, 'into this contest we did not rashly obtrude ourselves—we were forced into it by the violence and madness of our enemies.'

enemies.' Although he allows no credit to the convention from the 'motive,' yet he rejoices at the abolition of slavery in the West-Indies, and manfully contends against the horrid and disgraceful traffic in human flesh, still continued to be carried on. We shall here subjoin a short quotation on this subject:

'As an additional proof of the mischievous influence of this trade on the british seamen, both in health and morals, I shall mention a circumstance well known to those who have lived in the West-India islands. It is a notorious fact, that the most profligate and abandoned sailors in those parts are the crews of guineamen. And he who has seen them languishing in incurable diseases on the beaches of the islands, lying covered with ulcers, half devoured, while yet alive, with worms and maggots with which their wounds were filled, and waiting the end of a miserable existence, stretched on boards or bags of cotton under the piazzas of taverns and other public places, will have within his own observation an unanswerable proof of the miseries of this commerce, and of its most unfavourable influence on the life and happiness of mankind. The truth is that the trade of Africa being so much more dangerous and fatal than others, superior pay is always necessary, as well as a superior number of hands. This, if the sailors they take out should generally survive, would in a considerable degree have curtailed the profits: and to remedy this inconvenience, the masters in the trade, many of them at least, made it a rule by every species of severity and bad treatment, to harrass their men till most of them left the ships in the West-Indies. For they had no necessity for the same number on the passage home as on the middle passage. The consequence was, that these men forfeited their wages; and it has been always understood, that the captain and the owners knew perfectly how to settle that matter together. And this is the true reason why such multitudes of the crews of guineamen have miserably perished in the islands.'

ART. XXXIII. *A short Exposition of the important Advantages to be derived by Great Britain from the War, whatever the Issue and Success.* By the Author of the Glimpse through the Gloom. 8vo. 24 pages. Price 1s. Owen. 1794.

THIS little publication contains the most barefaced avowal of principles, calculated for the express purpose of inculcating *political dishonesty*, that we have lately seen.

The author, whose former pamphlets we have already noticed [see *Analyt. Rev.* vol. XVIII, pa. 346], begins by observing, that 'the moral will very incompletely apply to the political code:' he then proceeds to tell us, 'ill must it fare with the nation that acts rigidly upon the square; honesty to a certain degree may be the best public policy, but not to the extent the individual will act wisely as rightly to pursue it.' In short, he resolves 'the national stimulus and main spring of action' into 'obvious interest;' seems to think that this can sanction any war, and any expenditure of human blood; and listens to nothing in the present contest, but the expectation of being able to seize on all the french settlements in the East and West Indies, and thus enjoy 'the unrivaled monopoly of the commerce of the world.'

ART.

ART. XXXIV. *State of France in May, 1794. Translated from the Original of Le Comte de Montgaillard.* By Joshua Leacock Wilkinfon, of Gray's-Inn. 8vo. 68 pages. Price 2s. 6d. Crosby. 1794.

THIS pamphlet will afford ample matter for speculation, both to the advocates for the present system of warfare, and the opponents of it. The alarmist will here find scope for the indulgence of congenial terrors; and the man who deprecates the useless waste of human blood, and the improvident addition to national burdens, may fairly quote a variety of passages, to prove that the hostilities which originated in an erroneous calculation of the strength and resources of France are continued by folly, and may be protracted until ruin stares us in the face.

The author commences by observing, that, although the national convention possesses neither the confidence nor the esteem of the people, 'yet they will soon sanction the dispositions of order and property that it decrees;' and adds, 'it has long reigned by terror, but will soon demand respect, if it can this year resist, or rather repel the allies from the frontiers of France.' We are next told, that the legislature, which is unfriendly to the measures, and hostile to the principles of the committee of public safety, is equally afraid 'of the axe of the dictator and the sword of the foreign powers.' One third of this assembly, 'it seems, are friends to royalty; and a tenth only are infatuated with a republic, constituted solely of roman names, of impunity, and equality.'

The following is the portrait of a man, termed a 'dictator;' and yet it is allowed that this singular character has neither amassed treasure, nor is accompanied by guards, nor resembles any of the tyrants of either ancient or modern times; nay, it is affirmed, that his *execution* would produce no essential change in the public mind.

'Robespierre is in complexion weak and puny; his figure dark and livid; his sight short and weak, and his voice nearly gone: he possesses none of those natural advantages, which prepossess or seduce the multitude; he is almost passionless, or rather, perhaps, he conceals with the most profound art, what would detract from his popularity and success. In the eyes of the people he possesses a character of incorruptibility, which hath preserved his influence against all the attacks of the brissotins, and of the commune of Paris. Solely confined in appearance to his functions of member of the committee of public safety and of jacobin, Robespierre shews every appearance of the most unaffected man. This modesty in triumph, this economy of person, and the obscurity of his private life, have so long secured him the public favour: he lives as he did in 1790, neither altering his manners, nor his taste, and always changeless. Sheltered behind the populace, whose excesses he favours, speaking little, but to the point; magnifying the errors of his adversaries in all the events of the civil and foreign war, he boldly seized the direction of the revolution from the hands of the timorous brissotins, who trembled at the sight of the scaffolds, which could alone confirm their power. To their stratagems and plots, Robespierre opposed the energy, and the crimes of the jacobins, and he decided the revolutions of the 30th of may, 1st and 2nd of june, 1793, which surrendered to him the assembly and Paris.'

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We are also told that Robespierre first coalesced with Marat, and then murdered him; that he patronised, and then brought Danton to the scaffold; that Barrere and St. Just 'are his secretaries, but not his colleagues;' and that 'the abbe Syeyes, for whom he destines the patriarchal chair of his new religion, will perish the moment he is no longer useful, or when his influence makes him dangerous.'

There is no better mode of discovering the nature of an administration, and the effects likely to result from it, than that offered to our consideration by the employment of the public money, and the protection afforded to the great mass of the people.

The old government of France lavished immense sums on male and female favourites, on the scandalously expensive establishment kept up for the royal family, and the wasteful prodigality of the princes of the blood;—let us see in what manner 'the present tyrants' expend the wealth and protect the interests of the people. Eighty millions of livres (nearly 3,500,000*l.* sterling) have been voted towards the completing the canals of the republic, and forty millions (about 1,750,000*l.* sterling) for the repair of old, or the construction of new roads.

An astonishing consumption of cattle of all kinds unavoidably takes place, but the necessities of the state have not induced it's rulers to deprive agriculture of the horses required for the cultivation of the ground. Of the oxen few are slaughtered but for the armies, as the inhabitants of the provinces have imposed voluntary and meritorious restraints on their own appetites;—as to the sheep, they are put under 'the immediate protection of the legislature.' Cloth is manufactured with less nicety, but more abundance than ever; all the great hotels, churches, and public places, are filled with forges, and converted into workshops: thus, no person capable of labour is out of employment, and as to those disabled by age and infirmities, they receive a daily allowance, in proportion to the number in each family. An abundant harvest, and ample supplies from America, have rendered the miseries of famine 'chimerical;' the public treasury groans with the precious metals, and while she smote the invaders of her own country with one hand, republican France is here said, to have administered no less than half a million sterling in *money* to the wants of Poland, in order to arouse the patriotism and stimulate the exertions of a nation, which without such assistance must have been swallowed up by a league of military despots.

If such were the state of France in may, what must it be in august or september, when an uninterrupted series of victories has gratified the national pride, and inspired the people with fresh confidence in their rulers? It is true it is here predicted, 'that neither the committee of public safety, nor the succeeding government, can resist for two years:' but are they not allowed already to have survived the shock of thirty-three counter-revolutionary internal insurrections, in the course of twelve months, and at a time too when their armies were dispirited by repeated defeats, and unity of action was precluded by the casual preponderance of rival factions? La Vendée is pointed out as the sole vulnerable point, in which the present government can be attacked with any prospect of success: but does not the author admit, that want, discomfiture, and desertion, have nearly swept away the whole body of insurgents?

The

The count de Montgaillard is an emigrant, who returned to his native country, after the retreat of the duke of Brunswick, and who luckily escaped the dangers that surrounded him by 'affecting an exterior of frivolity and dissipation.' It was not perhaps possible to have succeeded against an armed, and nearly united nation, such as France; but he seems to be well acquainted with, and more than once in the course of this pamphlet hints at, the selfish principles which have influenced 'the crowned coalition,' and rendered our victories useless, and our defeats fatal.

ART. XXXV. *An impartial Report of the Debates on the Suspension of the Habeas Corpus Act, with the Lords Protests, and the Report of the secret Committee, upon the Books and Papers of the London Corresponding Society, and the Society for constitutional Information. To which is added, an Abstract of the Habeas Corpus Act, and the Act for the Suspension, &c.* 8vo. 141 pages. Price 2s. 6d. Jordan. 1794.

MR. DUNDAS on monday, may 12, 1794, brought up a message from the king, purporting, 'that his majesty, having received information, that the seditious practices which have been for some time carried on by certain societies in London, in correspondence with societies in different parts of the country, have lately been pursued with increased activity and boldness, and have been avowedly directed to the object of assembling a pretended general convention of the people,' &c. 'has given directions for seizing the books and papers of the said societies,' which Mr. D. now laid before the house. On the next day, Mr. Pitt moved, 'that they be referred to a select committee appointed for that purpose.' After some animadversions on the part of Mr. Fox and lord Wycombe, this was voted unanimously.

On wednesday, may 14, the following were declared to be the names of the secret committee: right hon. W. Pitt, chancellor of the exchequer; H. Dundas, (one of the secretaries of state); Welbore Ellis, (since created a peer); W. Windham, (since made secretary of war); the attorney general; the solicitor general; lord advocate of Scotland; Thomas Grenville, esq.; right hon. Thomas Steel, (one of the joint paymasters general of the army); Pepper Arden, (master of the rolls); hon. Banks Jenkinson; sir R. Houghton; earl of Upper Offory, (since created a peer); Thomas Powis, esq.; earl of Mornington, (a placeman); lord Mulgrave, (since created an english peer); Isaac Hawkins Browne, esq.; John Anstruther, esq., (since promoted); Thomas Stanley, esq.; hon. Charles Townshend; and the right hon. Edmund Burke. Five of these to be a quorum, and to adjourn from place to place, and from time to time, notwithstanding any adjournment of the house. On the 16th, the first report having been delivered in [see our Rev. pa. 321 of the present volume], Mr. Pitt rose, and after descanting on the *alarming* state of the nation, and the imminent danger to which our happy constitution was liable, moved for leave to bring in a bill for the suspension of the Habeas Corpus Act.

Mr. Fox ridiculed the imaginary terrors alluded to, but allowed, that the constitution was exposed to imminent danger from some recent proceedings, as in his opinion 'the punishments lately inflicted in Scotland were an abuse of law—an abuse of justice—an outrage to humanity, and must tend to alarm every man in England who had the
least

least esteem for the principles of liberty, for if these proceedings should become general, there was an end of all liberty.' Mr. Jekyl also objected to the report, and affirmed, 'that the committee had proceeded more upon an idea of panic and alarm than any other. There were some of them indeed, who had been originally *alarmists*, but it looked as if those who had not taken the *alarm* in the natural way, had been inoculated by the company they had kept; and when the house attended to the mouse which this mountain had produced, he believed there was not a man in it who would not say with him, that the minister had brought forward one of the most violent, destructive, and daring measures that he could have done, upon grounds the most miserable, flimsy, and ridiculous, that ever were heard of.'

Mr. Sheridan deprecated the idea of committing persons on bare 'suspicion,' as, if the ministers possessed that power, they might make use of it on the most frivolous pretexts. He concluded by affirming, that, if it were attempted to carry a suspension bill through both houses of parliament, 'with any extraordinary degree of expedition, or precipitation, he would not hesitate to say, that any ministers who would, under such circumstances, advise his majesty to pass it, deserved to lose their heads.' On the house being divided, the majority for bringing in the bill appeared to be 162. Mr. Grey then moved for a call of the house; this was negatived by a majority of 169.

The bill, being brought in, was read a first and second time, committed, and gone through in a committee; in the course of which operations, eight different divisions took place in the house, and five in the committee.

On Saturday, May 17, both parties again tried their strength, but the same result ensued. In the course of the evening Mr. Fox condemned the conduct of the committee in the strongest terms, but somewhat incongruously acknowledged the greater part of them to be his particular friends, and men of whom he entertained a high opinion.

The lords Grenville, Loughborough, Hay, and Barrington, the earls Spencer, Carnarvon, and Carlisle, and marquis Townshend, supported this very extraordinary bill in the house of peers; on the other hand, its provisions were attacked by the duke of Grafton, the earls of Lauderdale, Stanhope, and Derby, and the marquis of Lansdowne. On a division, the numbers were 119 in favour of the bill, and 111 against it.

One protest was signed 'Albemarle,' 'Bedford,' 'Lauderdale,' and 'Derby.' The following is the copy of another:

'Dissentient,

'Because I abhor the idea of establishing a dangerous and unconstitutional system of *Letters of Cachet* in this country.

'Stanhope.'

Thus a bill, which placed the personal safety of every man in the kingdom at the disposal of the executive power, was hurried through both houses, and passed into a law, without a single petition on the part of the people. The truth is, that some recent proceedings had withdrawn the curtain, which hitherto concealed the conduct of the principal performers on the great parliamentary stage: and the nation had been taught, by long and fatal experience, to consider the buskined heroes of opposition as acting the parts of Brutus and Cato, in a political pantomime, for their *own individual benefit*; and was beginning to consider contests between contending factions, rather as a struggle for place, power,

power, and emolument, than a virtuous and independent exertion, in order to maintain and secure liberty and independence.—It is but little wonder therefore, that the public mind was not in *unison*, even at so dangerous a moment, with men supposed after long trial to be of this description.

ART. XXXVI. *An Account of the Treason and Sedition committed by the London Corresponding Society, the Society for Constitutional Information, the other Societies of London, Sheffield, Norwich, Manchester, Bristol, Coventry, Nottingham, Derby, Birmingham, Leeds, Newcastle, Hereford, York, Edinburgh, Dublin, &c. Their Correspondence with the Convention and Jacobin Societies at Paris; sending Deputies to France; admitting Barrere, Roland, and St. André into the Society for Constitutional Information: also a dangerous Letter to Mr. Sheridan, Chairman of a Society calling themselves the Friends of the People; and the Whole of the two Reports presented to the Hon. House of Commons by the Secret Committee.* 8vo. 72 pages. Price 1s. 6d. Downes. 1794.

WE always thought, that the verdicts of a grand and petty jury were absolutely necessary, previously to the conviction of the most obscure englishman, on a charge of treason; but we here perceive the members of no less than fifteen societies are all found guilty in the title page of this *catchpenny* production. The preface concludes with an affectation of candour, professing the utmost abhorrence at the very idea of prejudicating ‘the unfortunate persons under commitment for treasonable and seditious practices;’ while the preceding paragraph insists, ‘that a daring conspiracy was formed for the subversion of the constitution of this country, and for the establishing in the place thereof a system of anarchy similar to that adopted in France.’ So very inconsistent too is the editor of this pamphlet, that he allows the justice of every thing that the friends of liberty have so long and resolutely contended for, by acknowledging ‘the expediency of a reform in parliament,’ in which, he adds, ‘there is an inequality constituting the most prominent defect in the british constitution.’

ART. XXXVII. *The Author of the Letter to the Duke of Grafton vindicated from the Charge of Democracy. With Notes.* By Mr. Miles. 8vo. 68 pages. Price 1s. Owen. 1794.

WE confess that we are not a little astonished in a country like this, indebted as it is for all it's wealth, happiness, and prosperity to the exertions and recognition of popular rights and privileges, that any *untitled* author should think it necessary to vindicate himself from a charge of democracy.

Mr. M. is here again very anxious to save the ministry from the odium of having commenced the present war, and it is apparently owing to the duke of Grafton's charge to this effect, that he evinces such a rooted antipathy to that nobleman. We perceive too, that the author has not scrupled to accuse one of the persons lately committed to the tower, *by name*, of being resolved on producing a revolution in this country. Such an unfair, uncandid, and illiberal accusation against a person now in confinement,

ment, and about to receive a verdict of acquittal or condemnation from a jury of his countrymen, is calculated to call forth the execration of every honest man, whatever party he may espouse, as it tends, by prejudicing the minds of the people, to poison the very source of public justice.

ART. XXXVIII. *A Defence of the Right to Tithes, on Principles of Equity.* 8vo. 56 pages. Price 1s. Deighton. 1794.

THIS very modest defence of the most impolitic of all possible restrictions on agricultural improvements is founded entirely on the supposed necessity of an established church. Until governments are enlightened enough to *allow* all denominations of men, who choose to assemble for the purposes of public worship, to maintain their own clergy, a commutation, and even such an one as is here pointed out, will be infinitely less burdensome than the present system, odious from the mode of levying the tax, and necessarily productive of perpetual bickerings between the pious shepherd and his faithful flock.

AMERICAN AFFAIRS.

ART. XXXIX. *American Budget, 1794. The Income and Expenditure of the United States of America, as presented to the House of Representatives, in sundry Estimates and Statements relative to Appropriations for the Service of the Year 1794, by Alexander Hamilton, Esq. Secretary to the Treasury of the United States of America. To which is added, the Report to the Congress of the United States of America on the Nature and Extent of the Privileges and Restrictions of the commercial Intercourse of the United States with Foreign Nations, and the Measures proper to be adopted for the Improvement of the Commerce and Navigation of the same. By Thomas Jefferson, Esq. Secretary of State.* 8vo. 42 pa. Debrett. 1794.

THE budget of the american republic is but ill calculated to keep those of the old governments of Europe in countenance; for we do not here find any extravagant and disproportionate salaries, or unnecessary and sinecure places; and, what perhaps will astonish those hacknied in the arts of corruption, not a single dollar is charged under the head of *secret service money*.

The whole expenditure for the support of the government of the United States, for the year 1794, is calculated at only 397,201 dollars, and six cents, or hundred parts of a dollar. We shall subjoin a few of the items:

	Dollars.
* For compensation to the president of the United States	25,000
That of the vice president	5,000
Compensation to the chief justice	4,000
Ditto of five associated judges, at 3,500 dollars per annum each	17,500
Attorney general	1,900
	Speaker

Speaker of the house of representatives, at twelve dollars per day, estimating for six months	} 2,190
One hundred and thirty-four members, at six dollars per day	} 146,730
Travelling expences to and from the seat of government	} 25,000

The pension list contains thirteen names only, and amounts to no more than 6017 dollars, granted by acts of congress in behalf of persons who eminently deserve the care of the state, being for the most part the wives and orphan children of such as have fallen while fighting gloriously in it's defence. A perusal of this part of the pamphlet now before us naturally suggests the most odious comparisons.

The revenue of the United States for 1793 amounted to 16,799,162 dollars, 59 cents, and the appropriations to 15,680,578 dollars, 40 cents; the balance in favour of the state was therefore 1,118,584 dollars, 19 cents.

Mr. Jefferson, in his report, states the imports from Great Britain, and it's dominions, to amount to 15,285,428 dollars, and those from France at no more than 2,068,348 dollars. He complains, that by some late regulations adopted by the government of the former nation, the commerce of America has already experienced a loss of 'between eight and nine hundred vessels, of near 40,000 tons burthen,' which of course involves 'a proportional loss of seamen, shipwrights, and ship-building, and is too serious a loss to admit forbearance of some effectual remedy.' He also animadvertes on the discouragement to which the commerce of the States is further liable, as american vessels, having any thing on board, may be interdicted from entering british ports 'at the will of the executive government.' The following observations are too remarkable to be omitted here:

'Instead of embarrassing commerce under piles of regulating laws, duties, and prohibitions, could it be relieved from all it's shackles in all parts of the world—could every country be employed in producing that which nature has best fitted it to produce; and each be free to exchange with others mutual surplusses for mutual wants, the greatest mass possible would then be produced of those things which contribute to human life and human happiness; the numbers of mankind would be increased, and their condition bettered. Would even a single nation begin with the United States this system of free commerce, it would be adviseable to begin with that nation; since it is one by one only that it can be extended to all. Where the circumstances of either party render it expedient to try a revenue, by way of impost, on commerce, its freedom might be modified, in that particular, by mutual and equivalent measures, preserving it entire in all others.'

MISCELLANEOUS.

ART. XL. *Minutes of the Proceedings of the Court-Martial held at Portsmouth, August 12, 1792, on ten Persons charged with Mutiny on Board his Majesty's Ship the Bounty. With an Appendix containing a full Account of the real Causes and Circumstances of that unhappy Transaction.*
VOL. XIX. H h

Transaction, the most material of which have hitherto been withheld from the Public. 4to. 79 pages. Price 3s. Deighton. 1794.

It appears from the evidence of two of the witnesses, that the mutineers on board the *Bounty*, attempted to justify, or at least alleviate their crime, by referring to the bad treatment they pretended to have received from their captain, particularly in the article of provisions.

Coleman, Normand, McIntosh, and Byrne, four of the prisoners, were acquitted, and Heywood, Morrison, Millward, Burkitt, Ellison, and Musprat, were found guilty, but the members of the court martial having refused to hear the evidence of Norman, of whose criminality there was no proof, on behalf of Musprat, his sentence was respited until the opinion of the twelve judges could be obtained on this occasion, who of course decided that such conduct was illegal, and he was accordingly discharged.

Heywood and Morrison were recommended to mercy, and pardoned; but Millward, Burkitt, and Ellison, were executed. When they were brought on the forecastle for that purpose, the first of these unfortunate men addressed the spectators as follows: 'Brother seamen, you see before you these lusty young fellows, about to suffer a shameful death, for the dreadful crime of mutiny and desertion. Take warning by our example, never to desert your officers, and should they behave ill to you, remember it is not their cause, it is the cause of your country you are bound to support.' It is painful to think that a person capable of such sentiments should be subjected to an ignominious death; and it must fill the mind of every humane man with horror, if these men were actually driven by ill treatment, as is here insinuated, into the excesses that produced this catastrophe.

The appendix contains a variety of interesting particulars that occurred previously and subsequently to the mutiny. The commander is accused of harshness in respect to both the officers and seamen, and he is particularly charged with having made use of so much unmerited and unjustifiable rigour towards Mr. Christian, who was at the head of the insurgents, that this young gentleman had actually prepared a raft in order to commit himself to the ocean, and escape if possible from his cruelty.

We trust that the unhappy events here recorded will be productive of some good consequences. The gross impropriety of permitting a captain, on any occasion whatever, to be his own purser, must now be obvious to others, and indeed every government; the *basbaw*-like conduct too often adopted on the quarter deck, will appear to commanders to be always impolitic, and sometimes attended with danger; and the consequences of mutiny, as afforded in the awful and instructive lesson now held forth, must forcibly affect the minds, and operate as an example on inferior officers and seamen.

So much in general:—as to the case now before us, we trust that captain Bligh, who is acknowledged to be an intrepid and skilful navigator, and who we understand is preparing an answer to the appendix, will be able to present a complete justification of his conduct to the public, before whose impartial tribunal he is in some measure cited.

ART. XLI. *The Case of the Agent to the Settlers on the Coast of Yucatan; and the late Settlers on the Mosquito-shore. Stating the whole of his Conduct, in soliciting Compensation for the Losses sustained by each*

of those Classes of his Majesty's injured and distressed Subjects. 4to.
About 300 pages. Price 8s. in boards. Cadell. 1793.

THE province of Yucatan, or Jucatan, is a peninsula 'projecting from the province of Honduras, into the sea northward; and forming the bay of Campeachy on the west, and the bay of Honduras on the east. It stretches from about latitude 16° to latitude $21^{\circ} 30'$ north, and from about longitude 89° to longitude 94° , west from Greenwich.'

The british settlements on the eastern coast, forming the bay of Honduras, were established, previously to the treaty of Paris, 'with the free will and full consent of the indians. The settlers maintained their settlements there, as regular occupants of the country, independent of the crown of Spain. There they employed themselves in cutting logwood, on the banks of the rivers westward, that being the best article of commerce; and enjoyed, without control, the eastern department of the peninsula.'

On the completion of the treaty of peace, in 1763, it was stipulated on behalf of his britannic majesty, that all the fortifications on the bay of Honduras should be demolished, in consequence of which, the king of Spain engaged to give protection to the english settlers. Notwithstanding this, they were attacked, seized, and put in irons about the 15th of September 1779, after being robbed of all their property and effects.

The sum claimed as an indemnification to the inhabitants, for this cruel and wanton spoliation, amounted to 98,419l. 5s. 9d. and it was suggested by their agent, that either the court of Spain should be obliged to reimburse them to this amount, or that government should take their case into its immediate consideration, and afford the necessary relief. It appears however, that after the lapse of many years, spent in fruitless negociations, the settlers have neither received any equivalent, or compensation whatever; having been referred to the 'india department,' by the court of Madrid, and neglected by a succession of english ministers.

Soon after the conquest of Jamaica from Spain, 'the musquito king, with the concurrence of his chiefs and people, submitted themselves to the protection of Charles II. and the governor of Jamaica, in the name of his sovereign, accepted of this submission, and promised them the royal protection. They ever afterwards continued faithful to the interests, and obedient to the commands of the sovereigns of this country. Whenever the crown declared war against Spain, they readily appeared as our ally, and acted with vigour and success against the common enemy. When peace was restored between the two nations, they too held forth the olive-branch to the spaniards, and permitted them to come into their country with confidence and security, to trade with the subjects of Great Britain.'

Some compensation has been afforded to the settlers on this coast, for their lands, houses, &c., but it is stated to be inadequate to a compensation for their losses.

It is impossible to peruse the volume now before us, without remarking that 'the insolence of office' is carried to as high a degree in this country as in Spain, for we are told that letters memorial, &c. affecting the interests of a large class of sufferers, lie during whole months in the various departments, without being honoured with any notice whatever.

ART. XLII. *The Looker-on: A Periodical Paper.* By the Rev. Simon Olive-Branch, A.M. Three Volumes. 12mo. 1416 pages. Price 13s. 6d. in boards. Evans. 1794.

It is a well known fact, that the publication of the *Spectator* had a considerable effect upon the manners of the period in which it was written. Though this might be in part owing to peculiar circumstances, it is evident, that there cannot be a more proper vehicle of public instruction, than papers periodically published, which by their brevity entice perusal, and which present before the public a variety of topics, rather as matter of casual amusement than of serious study. In this way much useful knowledge may be communicated, and many just sentiments imparted, to those who are either too busy, or too idle, to sit down to the perusal of systematic treatises. But the purpose, which this mode of publication is more peculiarly fitted to answer, is that of correcting the errors of common life, and exposing to ridicule the fashionable follies of the times. And it was to the vein of delicate humour and good natured satire, with which Addison chastized the age in which he lived, more than to his philosophical and critical talents, that the *Spectator* owed its popularity.

The editor of the periodical essays now before us, is a great admirer, and by no means an unsuccessful imitator of Addison. The *Looker-on*, like the *Spectator*, provides his readers with a variety of entertainment. Sometimes he gravely instructs them in lectures on religion and morals; occasionally he amuses them with fables, tales, dreams, and visions; but he chiefly employs himself in exhibiting before them humorous portraits of characters drawn from life. In this kind of moral painting, though it might be too high commendation to say that he follows his master *passibus æquis*, it would be injustice not to admit that he discovers great skill and ability. He possesses no inconsiderable portion of that delicate humour, and pleasant raillery, which so eminently distinguished the pen of Addison. In style he has evidently formed himself upon the same model; and has judiciously preferred, in a work of this kind, that easy flow of language, which, without the negligence, approaches to the familiarity of conversation, to that elaborate kind of composition, which either dazzles with ostentatious splendour, or becomes obscure through affected brevity. In short, if the *Looker-on* be not a direct descendant, he is no very distant relation of the *Spectator*.

It is not easy, in giving an account of a miscellaneous work of this kind, to convey an idea of its various matter, without copying its table of contents. A few papers, about ten in number, treat on religious subjects; but perhaps in too connected and argumentative a manner for a periodical publication. The train of reasoning so ably pursued in Butler's *Analogy* of natural and revealed religion is closely followed in these essays. On politics, we find only five papers; from which we learn, that the writer is a zealous supporter of the British constitution, but at the same time a friend to peaceable and temperate reform. Of literary criticism we find little: the principal papers which have this aspect are an ingenious essay on the rules and principles of taste; another on translation; an ironical satire on the bloated style of many sentimental novels, in which that disgusting method of writing is very happily burlesqued; and some judicious remarks on the proper style of history, and of biography, accompanied with

with humorous parodies of the different styles of Mr. Gibbon and Mr. Boswell; the former in a specimen of an intended history of England, exhibiting the character of George Barrington;—the latter in a sheet omitted of B——'s life of Johnson. The former of these imitations in particular is happily executed, and we must add seasonably introduced; for there is real danger, lest some fascinating examples should lead young writers to mistake a studied formality of expression for real dignity of style, and to prefer a tumid phraseology to that genuine grandeur, which is the result of an unaffected and appropriate language. The sentiment of Persius, which our author very properly applies to himself, may well deserve attention:

*Non equidem hoc studeo bullatis ut mihi nugis
Pagina turgescat, dare pondus idonea fumo.*

In the manner of Mr. Spec. the Looker-on describes his own person and family, and introduces letters written concerning himself. He has also his club, which furnishes occasion for introducing several humorous characters and incidents,—but he has no Sir Roger. In the talent of dreaming he is not equal to his predecessor. His fictions are almost entirely of the comic and satiric kind. Of these the most excellent are, the *Fiery Purgation of Authors*, the *Empire of Nothing*, and the *Well of Truth*. The serious tale of Eugenio is original, pathetic, and instructive: but too much protracted for a work of this kind. Among the graver moral essays may be mentioned, as particularly valuable, the papers on the subjects of gaming; advice; scandal; hospitality; lying; discontent; old age; and melancholy.—But the most excellent papers in these volumes are those in which folly is ridiculed, and caprice and absurdity are satirized. Among the principle topics touched upon in these papers, are the effects of sudden preferment; rights of women; physiognomy; humour of an April fool day; men mistaking their own talents; description of a *poetometer*; infelicities of fashionable life; false learning; plans of œconomy for the fashionable world; indelicacy of certain female fashions; clerical foppery; moral benefits of a good dinner; modern sensibility; mock pathos; modern travelling; female friendship; the equalization of follies and diseases.

In proportion to the variety of valuable pieces, in a work of this kind, is the difficulty of selection. We must, however, give our readers a taste of the diversified entertainments which they may expect from this work. As a specimen of the author's cast of humour, we shall extract from the *Empire of Nothing* the account of the academy.

VOL. I. P. 268. 'We continued our walk through the suburbs of the city of Tintinabia; and passing on through Rotten-row and Trumpery-street, we came to Abra-Cadabra-square, one side of which was filled up with the great college of arts and sciences. Being myself of a learned profession, I felt a strong inclination to make some enquiries respecting the institutions and practices of this venerable community; and it was doubtless an instance of great good fortune, that my guide being himself a considerable member of it, was well able to instruct me in all these particulars. I have not room to give a detail of half what I saw, much less relate all the observations I made upon the spot: I shall give my readers merely a glance into this emporium of literature and philosophy. It was here that the very spirit of inanity and nothingness seemed to reside, and that the taste for

genuine nonsense prevailed in its classical purity. The public library was so vast, that I shall not attempt to give my readers a list of the books. It seemed however to contain a prodigious deal of systematic, scientific nonsense; but was still better stocked with poetry; and the quantity of modern imitations of Shakespeare was immense. There were fifty editions of *Elegant Extracts*, and no less than five hundred collections from the *Poets Corner*.

• On entering the quadrangle, we heard a great hubbub to the left of us, which, my guide told me, proceeded from a knot of grammarians, who were in high dispute whether Aristotle's word for the soul should be written *ενδελχεια* with a delta, or *ενελεχεια* with a tau; and whether the sea should be called *θαλαττα*, or *θαλασσα*. We had scarcely taken leave of these disputatious gentlemen, when we found ourselves suddenly in the midst of some quarrellsome persons in grave dresses, who were arguing with such excessive violence, that I was every moment afraid of some tragical consequences. Upon listening with some attention, I discovered that we had fallen among a knot of divines, who were reviving the old question about the word *nisi*, which formerly so distracted the council of Basil.

• As soon as I had satisfied my curiosity, I was glad to make good my retreat; and passing into another school, I found an assembly of young academicians, who were exercising themselves in punning, or the paranomasia. We stayed to hear a few subjects proposed by an elderly person in a great chair, whose chin was built up three or four stories high, and whose sides and corporation were swelled out like the equatorial parts of the globe, by the continual exercise of laughter. My guide pointed out to me a promising young student, who had punned upon every word in the Old and New Testament, and had already advanced a great way in the statutes at large; and while I was in the room, a youth with a vacant face advanced to receive a very showy gingerbread medal for the best joke upon pumpkin.

• We passed through a great number of conundrum parties, and whole rows of rebus-makers, till we came to a detached part of the building, which, I was informed, was wholly destined to the students in philosophy. Here the area of the quadrangle was so full and so noisy, that I could have imagined myself at the stock exchange in London, if it had not been for the prodigious number of instruments and apparatuses with which the court was filled. I walked up leisurely to a cluster of people who seemed to be very busy in a corner of the square, with a variety of kettles and pans about them; but was very glad to get out of their reach, as soon as I heard that they were employed in making thunder and lightning. I was much more at my ease, when I found myself in the midst of a set of projectors, who, having satisfied their minds as to the philosopher's stone, and the quadrature of the circle, were at this moment very deeply engaged in the discovery of the longitude. Many were the different objects which seemed to stimulate the labours of this learned body. I could observe a few platonic spirits, who appeared to be lost in thought, and, according to my conductor, were contemplating the *αυτοπλον αγαλμα*; others were calculating the decay of moral evidence by arithmetical proportions. Some were stripping themselves to dig to the centre of the earth; not a few were crying about their summum bonum, mithridates, and panaceas; while some very Bæotian faces were looking

ing through telescopes at the sun, and declaring they saw churches, sign-posts, and hackney-coaches.

‘ A great number of animal magnetists were among this crowd of philosophers; and some of them engaged to round my little hatchet-face to a reasonable plumpness, by treating me only for a few days. I could not help asking my conductor, what could be the intention of a crowd of persons who were standing in the great square in travelling dresses, and with all the eagerness of expectation in their countenances? “ These,” replied he, “ are a set of enterprising philosophers, who are bent on errands of great importance. They have all their different destinations, and are on the point of setting out in search of those seas, islands, and cities, of whose existence the documents and testimonies we have hitherto had, seem to stand a little in need of confirmation. Those noblemen, with long trains of clerks and secretaries behind them, are going on embassies from his Inane Majesty to Plato’s republic, Utopia, Lilliput, and Laputa. The two gentlemen who are so thinly clothed, are prepared to penetrate into the sultry regions of Africa, in quest of the Troglodytæ and Prester John’s kingdom; and the person whom you see equipped with a cork jacket, sets sail in an hour’s time in search of Lucian’s ocean of cream, with the islands of cheese in the middle of it.”

‘ Here my guide finished speaking; and taking me by the arm, led me through this crowd of philosophical adventurers, to another range of building, in which was the museum, or cabinet of curiosities. Though there seemed to be a great number of rare articles in this repository, yet I had too confused a recollection, when I awoke, of what I had seen, to be able to trace out the particulars on paper. Some impressions however were left in my memory, of the wooden dove of Archytus, the brazen bull of Albertus Magnus, the Maid of Orleans’ shift, Scriblerus’s shield, some skin of the true Pergamenian parchment, a sprig of the laurel into which Daphne was metamorphosed, and a shoe made of the hide of the archer who was flayed alive for shooting Richard the first.’

The following remarks on modern refinement will show the writer’s talents for serious satire.

VOL. I. P. 409. ‘ The present age has refined us out of half our honest feelings, and a great part of our natural taste; and our pride seems to consist in tricking the worn-out frame of science and of genius, with such meretricious arts as serve to sophisticate the shattered relics of female beauty. It is pleasant to one who has not gone along with the stream, to contemplate aloof the ridiculous excesses to which the spirit of refinement is pushed in the little concerns of social life, as well as in the duties of morality, and the objects of taste. In social life, by the habit it has introduced of falsifying our feelings, it has left to what is called the fashionable world, little more than an image, or rather a mockery of the social affections: it has in a manner hollowed out the substance of our pleasures, and suffered nothing but the shell to remain; it has cheated us of our rank, under colour of advancing us; it has passed upon us a bauble instead of a diamond; in short, to finish this train of allusion, it has carried off our old coat with our purse in the pocket, and has given us a fine holiday suit in its place. For proofs of this we have only to look into the present plan of fashionable intercourse: what inanity of compliment! what affectation of transport! what hollowness of profession! what a waste

of margin in every remark ! what a length of straw to every grain of sense ! what idle industry ! what manœuvre without plan ! mirth without meaning ! play without point ! pride without pretention ! love without regard !

• On that plain buff principle of old English hospitality, this spirit of refinement has certainly made no small intrenchments. Our visits are now paid with empty carriages ; and a very close intimacy can subsist for a twelvemonth on a dish of chocolate and a morsel of cake ; while friends can eat each other up whenever they meet, who have never broken bread together in their lives. As to love and friendship, it may truly be said, that they have lost their exclusive and engrossing spirit. Instead of flying to groves and sequestered walks, they have found their element in noise and publicity. Love is so unsensualised and sublimed above passion, that it has forgotten its old retreats, and appears with calm confidence in crowds and gay resorts ; and friendship is so modulated and adjusted to the rules of etiquette, that it finds the drawing-room a scene sufficiently interesting for all its wishes and exertions, and the card-table an ample medium for the display of all its cordialities and emotions. Thus the tones of feeling and the energies of passion, the swell of humanity and the ardours of affection, have subsided to the common surface of life, and settled into the smooth current of ordinary intercourse, and the every-day topics of vulgar communication. Thus the very sinews of society are relaxed ; and, in the progress of our debilitation, we may expect to see the time when those great actions which decorate our history, shall be without a name in our language, or place in our hearts.

• I do not know in what this “ strenuous idleness,” as Young calls it, which spreads so fast throughout the character of the times, is better shewn, than in the dull complexion of our public amusements, and the vapid insignificance of common visiting. One would think, without possessing this spirit of inactivity, that it is having no common mercy to one’s self, to force nature into so perverse a track, in obedience to opinion ; and a savage would certainly be softened to compassion, in contemplating the voluntary drudgery of our fashionable meetings ; and would be prompted to enquire into the nature of those crimes to which such punishments belonged.

• My projecting friend used to think, that the genius of that public resort, which we know by the name of Ranelagh, is most particularly in unison with this *strenua inertia* : and so earnest was he in the great cause, that he was for experimenting upon this hopeless quality, and endeavouring to promote his philanthropical object, by extracting positive virtue out of simple negation, and rivalling that philosophical adventurer, who conceived the project of drawing the sun-beams out of cucumbers. His plan went to combine the amusement of Ranelagh with the purposes of a mill, and to make every one in the progress of his circuit conduce to its operation. Among such a multitude, this might be done by the silent efforts of the *strenua inertia*, without the danger of a suspicion in the breast of any one, that he was doing good ; and the more effectually to prevent this remorse from taking place to ruffle the flowing tide of murmuring insipidity, or to rouse from his hallowed slumbers the negative genius of the place, every thing was to be removed from sight, which could convey such unharmonising sentiments ; the whole process of the machine was to be detached from the scene of amusement ; and the same set of wheels which
were

were grinding our corn at a respectful distance, should be grinding an organ in our view.

‘ If my friend could turn this growing, or rather gravitating propensity of my countrymen to any useful account, I should certainly allow him credit for very extraordinary management and resource in the great concerns and interests of our condition here below ; but this frivolity of refinement is, I fear, a constitutional malady, which accompanies a worn out frame and exhausted stamina : and the worst of all is, that the complaint is of a flattering kind ; and, like the slow victims to consumption, we silently waste and waste, in the fond security of fancied improvement, till nature suddenly succumbs, and the fountains of life refuse to flow. There is a balsam in our minds, like that which enriches our blood, which when once it is destroyed by luxurious habits and baneful indulgences, no restoratives in the compass of moral medicine can renew, no succedaneums can replace, nor all the aromatic virtue of argument and counsel supply to the corrupted system.

‘ A sensible passage presented itself to me the other day in a book but little consulted at this time, which is so much to my present purpose, that I cannot help transcribing it for my readers. “ What vice has lost in coarseness of expression, she has gained in a more easy and general admittance. In ancient days, bare and impudent obscenity, like a common woman of the town, was confined to brothels ; whereas the *double entendre*, like a modern fine lady, is now admitted into the best company, while her transparent covering of words, like a thin fashionable gauze delicately thrown across, discloses, while it seems to veil, her nakedness of thought.” This false feeling of refinement, on which the author I have been quoting animadvert with such justice, has turned the bent of our delicacy from things and realities, to words and images ; and it little imports to the chaste mind, what idea is presented, let only the medium be properly sophisticated through which it is viewed. On this principle, a lady who revolts at the study of botany, because of the sexual system, and the shameless libertinism and concubinage of plants, can consistently learn by heart the *Eloïse* to *Abelard* ; and a fair reader, who dares not avow her acquaintance with *Tom Jones*, may lawfully peruse the memoirs of actresses, and drink in golden goblets the poisonous essence of medicated debauchery.’

The following dream, or vision of the Well of Truth, unless the reader's risible features be remarkably rigid, will afford him the gratification of a hearty laugh. Vol. II. P. 345.

‘ I will endeavour to amuse my readers with an odd kind of dream which I fell into last night, after having consumed most part of the day in rambling over the different squares in the neighbourhood of Oxford-street. My thoughts had been diverted amidst the whirl of opulence and splendour which surrounded me, with reflections on the topsy-turvy dispositions of civilized life, where the law of inheritance and succession places us frequently in situations so wide of those for which nature has formed us. I could not get these thoughts out of my head, when I laid it upon my pillow ; they pursued me in a dream, and brought the following scene before my eyes. Methought I stood by the road side, on the margin of a pellucid stream, of which some one at my elbow told me the following

following tradition.—Persecution had once borrowed the Furies of Proserpine, to lash Truth out of the world. The poor maid, whose custom it was to go about half naked, was cruelly driven by these implacable Billingsgates. She was pursued from city to city, and from town to town, till, at the moment when she was beginning to faint with fatigue and the loss of blood, she came to the brink of this little rivulet, into which she forthwith plunged, and was preserved, by the presiding deity, from the further vengeance of her tormentors. In recompense for this happy rescue, the stream was endued with the property of reflecting each person that passed by, in the true character and office for which nature had designed him, had nature been suffered to take her course.

‘ I was now desired to contemplate in the stream, the images of those who passed, and observe well the metamorphoses it represented. At that moment there appeared, in a chair, an elderly lady, in her way to St. James’s: there was as much of her, clothes and all, as the chair could well contain. As soon as she was opposite the faithful pool, the transformation was surprising. Her vehicle was converted into an ordinary wheel-barrow; and the same person that I had, but a moment before, beheld enveloped in flounce and brocade, fell to crying potatoes with the lustiest scream, and the most hearty good-will imaginable. I had scarcely taken leave of my old dowager potatoe-woman, before I beheld, at a distance, a couple of noble peers approach in a phaeton and four. As soon, however, as they arrived at the spot, the water reflected back the image of a cart carrying two criminals to the place of execution, and the blue ribband round one of their necks took the likeness of a halter. A very spruce gentleman in black now came forward with a cane and tassel in his hand, and a glittering something on his finger. This gentleman, I was told, was an evening lecturer, and a very popular preacher. It was singular enough to see so venerable a personage, as soon as he came to this oracular water, equipped with a bag and brush, and crying forth, “sweep! sweep!” with the most natural tones conceivable. A nobleman’s carriage now came rolling by, when what was my astonishment, to see his lordship get out of his vehicle, and, after handing the coachman into it, mount the box himself! I could not observe his lordship’s skill in driving for the noise made in my ears by a passing nabob, who was stunning me with the cry of “black your shoes, your honour!” My attention was now diverted by a long funeral procession: the hearse underwent but small alteration, as no dead man is out of character, but all the plumes fell upon the ground, and were trampled under foot; in the succeeding carriages there was one roar of laughter; the chief mourners were changed into merry-andrews, while the mutes fell to singing with the greatest possible joviality.

‘ I turned my eyes from this disgusting spectacle, and beheld, at some distance, two gentlemen arm in arm, who, I was informed, had long passed for models of disinterested friendship. They had hardly, however, come up with me, before, as it appeared in the stream, one of them drew out a pistol from his bosom, and would certainly have shot the other through the head, if he had not
taken

taken to his heels the moment his arm was disengaged. A couple that had been united some years, as a by-stander informed me, succeeded these bosom-friends. I thought I blushed, after my fashion, that is, as much as my adult complexion would allow me, to see them change their lower garments in the watery mirror, and the lady walk off, *en cavalier*, with her husband's breeches. A surgeon happening most opportunely to meet a carcass butcher just at the critical spot, appeared to give him up his box of instruments, and march off with his tray on his shoulder. A very fine man, in a red coat, was now coming up, with a truly martial stare; in a moment, however, his regimentals were covered with a smock frock, and his cane changed into a carter's whip; and in this equipment he plodded away like another *Cincinnatus* retiring to the plough.

'At this instant, as I looked into the stream, a person seemed to be picking my pocket as he passed: I turned hastily round, and was told that the gentleman that was walking by, was a methodist preacher. A stately person that now advanced, was, as I was informed, a famous poet at watering-places, and celebrated for his elegies on ladies larks, and linnets, and lap-dogs, and ladies themselves; as he approached, the whole inside of a book, which he held under his arm, seemed to be dispersed a thousand ways, like the leaves of the Sibyllæ, and nothing but the covers were left him, while the man himself was reflected by the stream in the character of an undertaker.'

Among the burlesque imitations very successfully executed in this work, is one in which he ridicules those fanciful and bombastic moralists, who convert every object in nature into a religious symbol; who, as the author humourously expresses himself, can 'find a resemblance between religion and a radish, or draw the fire of devotion out of cucumbers; to whom every thorn is the thorn of Glastonbury, and every bush contains a divinity; who can make up the ten commandments into a nosegay for the bosom, and squeeze morality, for a dozen pages, out of a green gooseberry.' Such a moralizer the author supposes, after a visit to Covent Garden market, detailing, in a letter to a lady, the reflections which occurred to him on so moving an occasion. The letter is throughout an admirable specimen of the grave burlesque; but it is too long to be transcribed; we must however copy one paragraph. Vol. III. P. 9.

"O foxite and pittite, jacobin and aristocrat, atheist and christian! blush ye all at your enmities and divisions, while ye see the early-york, the sugar-loaf, the battersea, and the scotch-kale, with all their hostilities of season, colour, form, and flavour, growing side by side, and each meekly tolerating the diversities of the other! Shall man and wife still pollute the annals of matrimony by divorces and separations, while the purple brocoli, and the snowy cauliflower, possess one bed? And shall history stain her page with the animosities of the white and the red rose, while the white and red cabbage are content to vegetate on the same soil, simmer in the same pot, and smoke upon the same table?"

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We must protract this article a little further, in order to entertain our readers with the following humorous satire on the affectation of finding pleasure in melancholy. p. 385.

‘The searching spirit of modern discovery, which has extracted a sugar from lead, has also, by a sort of mental chemistry, found out that there are sweets in sorrow. Even the vulgar are now convinced that the principal component part of grief, is delight; and the pleasures of melancholy, at first confined to the precincts of St. James’s, is now a phrase of the commonest use at Shoreditch and Whitechapel. This pensive hilarity, this sportive gloom, is always best felt and understood where there is most ease and plenty: and, in proportion as commerce has spread the comforts of life over a larger mass of the community, the number of merry mourners have increased among the lower orders. I shall expect too, that the pleasures of melancholy will soon be extended over a numerous body of commissaries and contractors, which the war is enriching. The poor and illiterate are always slow in adopting improvements; and such is their obtuseness and obduracy that they cannot be taught to comprehend the delights which may be drawn from their distresses; and all that is poetical or picturesque in their situation, is lost upon these happy wretches. Even those of good educations have not always taste and sensibility sufficient to relish these delights when they come home to their own business and bosoms: a proof of this was a few nights ago exhibited at our society, where a reverend visitor, the dean of a cathedral, found it impossible to bring my curate to a due sense of the advantages his poverty gave him, in a view to these elegant pleasures.

‘Dean.—I blush, Mr. Curate, at my own discontentedness, when I candidly acknowledge that I am tempted, by my love of simple pleasures, to envy you the life you appear to lead. Yes, I envy you that quiet cultivation of your own thoughts, and that exemption which you enjoy from the tumultuous grandeur and luxury of the great.

‘Curate.—I cannot say, Mr. Dean, that I feel all the happiness of my situation, or perceive any advantages it holds out that balance against your club tailed coach-horses, and the pipe of Madeira I saw carried into your cellar about a fortnight ago.

‘Dean.—Why should you revive such disagreeable thoughts in my mind? These sacrifices which I make to the world, and to the gross and mistaken medium through which men contemplate the dignity of my station in the church, have cost me all that I regard as most precious in the world—the quiet enjoyment of the muse and my own company, and that envied opportunity which poverty affords, of wrapping one’s self up in the delightful gloom of one’s own meditations.

‘Curate.—Forgive my audacity, in demanding of your reverence, why, with such a taste for poverty, you do not relinquish a station which withholds you from indulging so simple and so cheap a relish?

‘Dean.—Alas! good Mr. Curate, there is no persuading one’s wife and children to follow rational pleasures. A refinement of thinking, which is beyond the reach of low and uninformed minds,

is necessary to qualify for these rich gratifications. For my own part, I never pass, in my chariot and pair, the humble cottage that stands in the dell at the end of my lawn, without sighing for the sober serenity which reigns in that peaceful mansion. The moon which sends her broken light through the branches of the old elm, that shelters this little dwelling, opens to my delighted vision such a picturesque display of crazy beams, fractured casements, broken doors, and ragged children, as never fails to throw my mind into one of those ecstasies of delicious melancholy, known only to such as are elevated above the spurious splendour of vulgar greatness.

‘*Curate.*—To give yet higher touches to this pleasing melancholy, and to render it yet more *picturesque*, let us suppose a tremendous storm beating in through the battered roof; the cries of children, and squalls of famished cats, borne along in blended harmony by the ravished winds!—who would not give up a deanery, and club-tailed coach-horses, and pipes of Madeira, for such bewitching sorrows?

‘*Dean.*—Nay, sir, this is straining my meaning rather farther than was intended. If you respect rank and dignity so little as to throw ridicule upon my remarks, I have done with the conversation.

‘*Curate.*—I beg, reverend sir, a thousand pardons, and frankly acknowledge the coarse make of my mind, that cannot enter into such sublime satisfactions. My life has been exposed to many heavy misfortunes, from which I have never known how to extract any pleasing reflections: nothing elegant has ever mixed itself with my sorrows; and I have sometimes wanted a dinner, without any satisfaction from those feasts of imagination which refinement affords. I am never so well disposed, as, after a comfortable meal, to relish that sublime passage of our immortal poet,

“And bring with thee calm peace and quiet;

Spare fast, that oft with gods doth diet;

And hear the muses in a ring,

Aye, round about Jove’s altar sing.”

I am tempted to believe that, in general, those men think highest of these enjoyments, who are most at their ease; as those who possess a firm footing on the shore, contemplate with the most delight a storm at sea.

‘*Dean.*—Why, sir, I will confess that the grossness of bodily suffering is inconsistent with these subtle and refined sentiments; and even hunger, when carried beyond a certain pitch, ceases to be picturesque, and becomes too rude and querulous to harmonise with such gentle emotions: though I am convinced that, to the functions of the brain, and the operation of the intellect, nothing is so physically and morally conducive, as an exclusion from the pleasures of the table. Corporeal temperance is mental luxury; and the muse is sooner inebriated with the limpid beverage of the pure fountain, than with the richest draughts which the grape can afford; more pampered with a pottage of herbs, than with the choicest viands that were ever thought of by the sons of sensuality. But I give up the defence of fasting, since it is impossible
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for me to impart to you a conception of pleasures which nature has not qualified you to feel. Let me only contend for those sober delights which result from a melancholy train of reflections, such as the pensive enthusiast experiences when reposing on the tomb of his friend, or when bathing the cold urn of his departed wife, with tears of delicious sorrow. Alas! the wordling taught, from his earliest youth, to misconstrue the design of his creation, and to place the happiness of life in the indulgence of appetite, exercised in vanities till the frame of his mind becomes too slight to endure reflection, and condemned in a manner, by the conditions of his estate, to let his finest attributes and faculties run to waste and corruption, has no idea of that indescribable mysterious pleasure which is born of our sorrows, and certain delicate capacities of delight to which the turbulence of his career keeps him ever a stranger.

Curate.—Alas! sir, what you say may be very true, and is certainly very eloquent. But I cannot help thinking that we call the sentiment of which you speak, by a wrong name; it is not melancholy, but so different a thing, as only to live in minds naturally cheerful, and unacquainted with genuine grief. You talk of the pleasure of leaning on the tomb of one that was dear to your bosom. This sounds well in a monody; and, to write a monody on a departed friend, requires this kind of supposititious and prating sorrow. Permit me, without offence, to ask if you have any real friends, if you have wife or children in the churchyard? Perhaps you have never tried the effects of a visit to their tombs. Alas! sir, I have lost the dearest friend on earth: my Lucy, the partner for twenty years of all my joys and troubles, lies in a corner of our parish burying-ground. I buried her in a corner, because I desire to pass as seldom as possible, a spot that is calculated to call up in my mind pains, genuine, unmixed pains, that can never be alleviated. I love not to talk of her—I have never written a line about her; and as I sometimes am forced to pass over her grassy tomb, tears so little pleasant pour down my cheeks, that I would willingly exchange them for the smile that sits on the fat unthinking face of a smirking haberdasher.

It appears from the dedication, that the editor of this pleasing publication is the rev. William Roberts, A. M. F. A. S., fellow of Corpus Christi College, Oxford; and from the last number, that the labour, and consequently the merit of these papers, have rested with the editor, excepting only a few contributions particularly mentioned. The editor's design has been, as he himself represents it, 'to substitute the forsaken topics of morality, literature, and taste, in the room of shallow politics and newspaper philosophy, and to betray men, under the mask of amusement, into serious and manly thoughts.' The design was laudable, and the execution was meritorious. As literary productions, these periodical papers are entitled to distinction; but their highest praise is, that they are throughout calculated to promote virtue and good manners.

D. M.

ART. XLIII. *A Vindication of the Conduct and Principles of the Printer of the Newark Herald: an Appeal to the Justice of the People of England, on the Result of two recent and extraordinary Prosecutions for Libels. With an Appendix. By Daniel Holt, Printer of the Newark Herald.* 8vo. 148 pages. Price 2s. 6d. Newark, Holt; London, Symonds. 1794.

THE pamphlet now before us has some claim to the notice of the public. It appears, that Mr. Holt had rendered himself obnoxious to the malice of a provincial association against 'levellers and republicans,' by conducting a newspaper with equal spirit and independence; and to this circumstance he attributes the numerous prosecutions, that have been instituted against him, and the severe sentences, under the pressure of which he now suffers.

It perhaps will astonish some, and alarm others, when it is stated to them, that one of the libels, on which the author has been convicted, is 'an address to the inhabitants of Leeds, Sheffield, Birmingham,' &c., first printed in 1782 under the inspection of a committee composed of the duke of Portland, Mr. John Horne Tooke, Mr. Frost, Mr. Pitt, lord Mahon, Mr. Churchill, &c., and republished by him after the lapse of ten years.

'In fact,' says he, p. 19, 'I am at this very instant experiencing an imprisonment of two years, for printing a *libel* which originally came out under the sanction, and with the approbation of Mr. Pitt. That this *unfortunate* paper, after ranging through the nation for ten years with impunity; after having been reprinted by the political society at Sheffield again in the "*Patriot*," and by various other societies, should at last be prosecuted as a libel, issuing from my press in the year 1792, is an instance so singularly oppressive, as not easily to be paralleled in the whole history of *political persecution*.'

p. 53. 'This paper, this *libel* as it is called,' said Mr. Erskine, 'was originally composed and written by Mr. Pitt, the duke of Richmond, and other eminent persons who stand high in his majesty's favour! And shall the defendant be set in the pillory for that which set them so near the throne!!!'

Mr. H. makes many very sensible and apposite observations on the disagreeable predicament to which booksellers have been reduced by prosecutions, and as this is a subject with which the interests of literature are intimately connected, we shall here subjoin one or two short extracts.

p. 78. 'Though the liberty of the press has recently received some additions from the exertions of Mr. Fox, yet the *law of libel* still stands much in need of explanation. The law as it now is, and as it is at present enforced by associations, operates in some measure like the excise laws; but though like them in many of its prominent features, yet it is not equally intelligible, clear, and distinct. The publican, the maltster, the starch-manufacturer, and soap-boiler know, and can immediately ascertain the precise limits of the exciseman's attention. They know the bounds of the law, and cannot, through ignorance, easily infringe it. But booksellers and printers possess no such guide. The law has not made this *crime* specific, therefore they are ignorant when they are right or when they are wrong. The law of libels is so involved

volved in obscurity, so uncertain in its operations, so variable and changeable at different times, at different times so unintelligible and contradictory, that no man, however great his abilities, or however vigorous his understanding, has yet been found competent to give a true definition of the word libel, as he finds it used at various times in the proceedings of the english courts of law. What has been a false, scandalous, wicked, and seditious libel at one period, at another has been considered as a masterpiece of human genius; as containing the truest principles of government, and the finest, and most rational principles of liberty. The immortal work of Algernon Sydney, is a striking instance of the truth of this observation.'

P. 80. 'This perplexity, in which all booksellers and printers are involved, is still increased by the contrariety of the decisions, *on the very same causes*, which have taken place all over the country within the last twelve months. In the month of december, 1792, in London, Paine's works were pronounced libels by the verdict of a jury. At the same place, in june and july following, they lost their criminality, and became innocent. Leave London and proceed to Colchester, they are still innocent. Cross the country, and when we arrive at Warwick,' 'strange to tell," we find them both innocent and guilty. Proceed to Leicester, and there we find them criminal indeed!—Travelling north, when we arrive at Newark, we find them most atrociously criminal again! Proceed to Derby, we find them changing sides once more, and pronounced perfectly harmless! Directing our course to Knutsford, we find them still innocent; but leave Cheshire and cross the Severn, and behold at Bridgewater we find them criminal again!!! Thus it appears that what is law in one part of the land, is not law in another! I presume this is what has been called "the glorious uncertainty of law!"—glorious indeed to counsel and attornies! "It may be sport to them, but it is death to us."—All this may be very fine, very legal, and very constitutional, but for the soul of me I cannot perceive much of the glory of common sense in it!'

ART. XLIV. *Official Documents and interesting Particulars of the glorious Victory obtained over the French Fleet, on Sunday, June 1, 1794, by the British Fleet, under the Command of Admiral Earl Howe; illustrated with an accurate Engraving of the Manœuvring and Line of Battle of the two Fleets on that memorable Day.* Third Edition. 8vo. 36 pages. Price 1s. Debrett. 1794.

THIS, as the title-page implies, is a collection of official papers which have already appeared before the public, but rendered much more intelligible by the engraving prefixed.

ERRATUM.

P. 341. Instead of the three first lines in the last paragraph, *read*, Hence if HABIT be *second*, ASSOCIATION may be called *first* nature; and paradoxical as it may seem, were pains taken for the purpose, a smiling countenance might no longer indicate serene pleasure, &c.

LITERARY INTELLIGENCE

HISTORY OF ACADEMIES.

ART. I. SOCIETY OF POETRY AND BELLES LETTRES, AT AMSTERDAM.

May 6. The president, Mr. J. J. Vereul, opened the meeting with a lyric poem, *on the power of conscience*. Mrs. Joanna E. van de Velde received an extraordinary silver medal for the best poem on *Nebemiah*. The gold medal and 20 duc. [9l.] were adjudged to Mr. J. Christian Aug. Grohmann, prof. of phil. at Wittenberg, for a *criticism on Klopstock's Messiah*; and two silver medals to Mr. C. Fred. Benkowitz, for another criticism on the same subject.

No satisfactory *satire on fashion* having been received, the subject is postponed to the 1st of dec. 1795.

A lyric poem on the often repeated subject of *the creation*, and an essay on *the influence the rhetoricians of the Netherlands have had on the language and poetry of that country*, are to be sent before the 1st of dec. 1794.

The gold medal, of the value of 30 duc. [13l. 10s.], is announced for the best answer to the following question, and the silver medal, of the same size, for the second best. *What are the requisites of a descriptive poem? How far have our low country poets fulfilled these requisites in their river, rural, and garden poems [flus- land- und gartengedichte]? and what advantages have they had in such poems from the nature of our country?*

The essays, written in high or low dutch, must be sent post free, by the 1st of dec. 1795, to Mr. G. Brender à Brandis, mathematician, at Amsterdam, secretary to the society.

ART. II. *Copenhagen*. The first prize for an essay on the establishment of an University in Norway [see our Rev. Vol. XVIII, p. 470] has been adjudged to secretary Pram, of Copenhagen, and the second to prof. Eggers, of the same place.

ART. III. Mr. C. Gottlob Rafn, teacher of natural philosophy at the school of the society for promoting civic virtue, has obtained the prize for the best plan of a school of husbandry [see our Rev. Vol. XVI, p. 347]. Two others received approbation.

ART. IV. The economical society has distributed the following prize medals. To the rev. Mr. Höugh, for *Instructions for a husbandman, whose lands are parted off from a common*, the first gold medal. To prof. Molbech, of Soroe, for an *Essay on the most important manufactures for that town*, the first silver medal. To the royal land inspector Niels Lund, for an *Account of marle, or calcareous earth, in parts of Seland where it was not before known*, the first silver medal. To farmer Andersen, for a short essay on the *Construction of a farm-house on rugged and sandy ground, and the method of cultivating such land*, the second silver medal. To capt. von Klyver, for an *Essay on the usual and most productive husbandry practised in the north of Norway*, the third gold medal.

T H E O L O G Y.

ART. V. Tübingen. *Annotationes quædam theologicæ ad philosophicam Kantii de Religione Doctrinam, &c.* Some theological Remarks on Kant's philosophical Doctrine of Religion: by Gottl. Christian Storr, D. D. and Prof. 4to. 80 pa. 1793.

ART. VI. D. G. C. Storr's *Bemerkungen über Kant's philosophische Religionslehre, &c.* Dr. G. C. Storr's Remarks, &c. From the Latin. With some Remarks by the Translator on the Grounds of Conviction of the Possibility and Reality of a Revelation from the Principles of Reasoning *a Priori*, in Reference to Fichte's Sketch of an Examination of Revelation in general [see our Rev. Vol. XVIII, p. 225]. 8vo. 240 p. 1794.

Art. v. is remarkable not only as the production of a celebrated divine, but as the first attack made on Kant's treatise on religion by a learned son of the church. The prof. differs from Kant with respect to the mode in which he explains some of the principal tenets of christianity, and the sense in which he understands them; but he combats with the old weapons, and does not meet Kant fairly on the new ground he has chosen, aiming to prove, as others have done again and again before him, that the history of Jesus is true, and thence inferring, that his doctrines possess the validity of history. How can the prof. maintain, that 'we know on the authority of Christ, that there is a God, who governs human affairs, &c.'? Supposing that Jesus, from his intimate connection with the Supreme Being, knew in his own mind the existence of God; still it is impossible, that he could have transfused the same degree of certainty into the mind of another; which at most would have been capable but of a high degree of belief.

Art. vi. is a good translation of the preceding, and preferable to it on account of the precision of the quotations, and some additions made by the author. The remarks on Fichte's work, too, by the anonymous translator, well deserve attention. *Jen. Allg. Lit. Zeit.*

ART. VII. Leipzig. *Hosæ Oracula, &c.* The Prophecies of Hosea, in Hebrew and Latin, with a perpetual Commentary: by Christian Theoph. Kuinoel, Phil. Prof. 8vo. 124 p. 1792.

We have long wished to see Heyne's method applied to whole books of the Old Testament, and are particularly pleased to find it here adopted by prof. K. with respect to a book in which he appears intimately versed. The text seldom varies from the masora.

Jen. Allg. Lit. Zeit.

ART. VIII. Mr. Rosenmüller has published the 2d and 3d parts of the 3d volume of his Scholia on the Old Testament [see our Rev. Vol. XII, p. 466], which conclude the book of Isaiah. They resemble the former, except that the author seems to have aimed more at brevity.

Jen. Allg. Lit. Zeit.

ART. IX. Jena. *Philologischer Clavis über das Alte Testament, &c.* A philological Key to the Old Testament, for Schools and Universities. Isaiah. By H. E. G. Paulus, Prof. of Theol. and Oriental Languages. 8vo. 450 p. 1793.

That no one may be deceived by the title of this book into a belief, that it is written merely for beginners, we must observe, that the bulkiest

bulkiest commentary contains scarcely so many valuable hints for correcting Isaiah, or excellent illustrations of him. The author has followed the same plan as in his *Clavis* to the Psalms, and gives in his introduction the rules he laid down for his work. The thirteenth chapter, and all after the thirty ninth, he supposes not to have been written by Isaiah. The fundial, as it is called, of Ahaz, chap. 38, p. 7, 8, prof. P. considers as a flight of ten or more steps, which was for a time shaded, and on which the sun afterwards shone; and he imagines Isaiah mentioned it merely as a type of the king's sickness and recovery, without any thing supernatural occurring respecting the sun's motion.

Jen. Allg. Lit. Zeit.

ECCLESIASTICAL HISTORY.

ART. X. Schweinfurt and Nuremberg. *Reformation-Geschichte der Reichstadt Schweinfurt, &c.* History of the Reformation in the free imperial Town of Schweinfurt, with forty eight Documents, by J. Mich. Sixt, one of the Deacons of the Cathedral of St. John. 8vo. 317 p. 1794.

As a fragment of ecclesiastical history this is valuable. The town did not fully embrace protestantism till the year 1542, it's connection with the bishopric of Wirtzburg probably preventing it's magistrates from being precipitate in their determination. *Jen. Allg. Lit. Zeit.*

ART. XI. Lemgo. *Neueste Religionsgeschichte, &c.* Modern Ecclesiastical History, continued by Dr. Gottlieb Jas. Planck. Vol. II. 8vo. 510 p. 1790. Vol. III. 1793.

The slowness with which this book proceeds is no diminution of it's value, for the author's design is not to give a journal of ecclesiastical events as fast as they occur, but to give a faithful history of transactions, when a judgment may be formed of their importance and of their consequences. The subjects of the second volume are the late disputes between the courts of Naples and Rome [see our Rev. Vol. III, p. 379, and Vol. XI, p. 478]: the oath taken by the clergy at Cologne: documents relative to the late religious persecutions of the reformed evangelists in the Palatinate: the synods of Pistoia and Florence: the pastoral instructions of the bishop of Chiufi and Pienza, and his correspondence thereon with the pope: continuation of the history of the disputes between the papal chair and the german archbishops: and annunciation of a diocesan synod at Mentz. The third volume is wholly occupied by the ecclesiastical revolution in France.

Jen. Allg. Lit. Zeit.

ART. XII. Pest, Buda, and Caschaw. *Georgii Pray Historia Controversiarum de Ritibus Sinicis, &c.* A brief History of the Controversies concerning the Chinese Rites, from their Origin to their End: to which is prefixed an Epistle to Benedict Cetto: by G. Pray. 8vo. 284 p. 1789.

The learned abbe P., celebrated for his critical inquiries into the history of Hungary, relates with impartiality the disputes between the missionaries to China, respecting the permission some of them gave their converts to worship the dead, according to the custom of the country. The epistle prefixed is in defence of the author's supposition, that the huns came originally from China. *Jen. Allg. Lit. Zeit.*

ART. XIII. *Amsterdam.* A new schism has taken place amongst the seceders from the lutheran community [see our Rev. Vol. xvi, p. 107], whose leaders at least appear to have had the desire of power more at heart, than abhorrence of reform, which was their pretext for secession. Mr. Hamelau is at the head of this division also; and as both parties acknowledge every article of the old orthodox creed, they have no religious pretence for the dispute, which originated about the appropriation of the money raised for building a church: one party maintaining, that it ought to be under the control of the whole community; the other, that this is too numerous for it's affairs to be managed otherwise than by a sort of select committee. So on the first secession, had Mr. Scholten been elected preacher instead of Mr. Fortmeyer, agreeably to the wish of the party, probably we should never have heard the cry of the church being in danger from the introduction of new principles.

Jen. Allg. Leit. Zeit.

M E D I C I N E.

ART. XIV. *Manheim.* *De curandis Hominum Morbis Epitome, &c.* An Epitome on the Cure of Diseases, designed for academical Lectures, by J. Pet. Frank. Book I. On Fevers. 254 p. II. On Inflammations. 325 p. III. On Exanthemata. 288 p. 1792. IV. On Impetigines. 247 p. 1793.

As it is not the custom for the students of Pavia to write down lectures as they are delivered, prof. F. has thought proper to give them here not a dry skeleton merely, though he endeavours to be as brief as is possible without omitting any thing material. Some perhaps may accuse him of paying too little regard to theory, but this we think an advantage to his work. Every where he appears the man of long experience, who does not blindly follow others, but has observed for himself; a very few cases excepted, for which, as they never occurred in his own practice, he is obliged to be contented with other authorities, which he always quotes. The introductions to the general pathology and therapeutics of each class of diseases greatly enhance the value of this performance; some of them, those on exanthemata and impetigines for instance, being new in their kind.

Jen. Allg. Lit. Zeit.

ART. XV. *Tubingen.* *Initia Bibliothecæ Medico-practicæ et Chirurgicæ Realis, &c.* Introduction to a Bibliotheca of the Practice of Physic and of Surgery, or a Repository of the Practice of Physic and of Surgery: by W. Godfrey Ploucquet, Prof. Med. Vol. I. 4to. 696 p. 1793.

The design of prof. P. is to give a complete and full general index to medical authors, pointing out every writer from whom information may be obtained respecting any particular subject. Of such authors as have written on the art of medicine at large he gives a catalogue, having left them out of his plan to avoid endless repetitions. Characters of books he has altogether omitted. With respect to execution this work is far more copious than the similar ones of Moron, Walther, and Alberti, and greatly superiour to any one of the kind we have: but still many authors have escaped the professor's notice, and we

we fear it may require a supplement not much inferior to itself in bulk.

Jen. Allg. Lit. Zeit.

ART. XVI. *Nuremberg.* Dr. Weinrich has published a second volume of his Medical Observations from the Memoirs of the Royal Academy [see our Rev. Vol. xi, p. 468]. It contains abstracts of six volumes of the original.

Jen. Allg. Lit. Zeit.

CHEMISTRY.

ART. XVII. *Observations sur un Gaz hépatique, &c.* Observations on an hepatic Gas, disengaged during the Dissolution of a metallic Alloy composed of Tin, Lead, and Regulus of Antimony: by Mr. Sage.

Journal de Physique.

This alloy, which was pretty hard, had been designed for making buttons. Being exposed on a coal to the blowpipe, it melted readily. Withdrawn from the fire it swelled, sparkled, and threw up a yellowish gray calx. In this manner it all changed to a powder. One part of the alloy being put into ten parts of concentrated marine acid, it dissolved with effervescence, and an hepatic gas of an insupportable smell was disengaged. The marine acid became white; and the portion of iron, which coloured it, remained at the bottom of the matras in a black powder*. Six parts of distilled water being added to the solution, a white powder was precipitated. This, filtered, dried, and exposed to the blowpipe, melted, and entirely exhaled in the form of white antimonial vapours. Equal parts of lead and tin, with a fourth of regulus of antimony, being treated in the same manner, exhibited the same appearances.

ART. XVIII. *Observations sur l'Acide arsenical, &c.* Observations on the Acid of Arsenic: by Wiegleb.

Journal de Physique.

Scheele obtained from arsenic nearly an equal weight of acid. Bergmann, who made fuller experiments on the same mineral, reckons it to contain only four fifths of acid. These results are somewhat singular, considering the general effects of acidification. Mr. W. some years ago dissolved an ounce of white arsenic in three ounces and half of muriatic acid, and adding fourteen drams of nitrous acid, he distilled to dryness, and even till the residuum was red hot. In this process he obtained nine drams of dry acid of arsenic: consequently his experiment did not accord with those of Scheele and Bergmann. Repeating this experiment lately on half the quantity above mentioned, with very white rectified muriatic acid, and nitrous acid of the specific gravity of 1200, towards the end of the distillation a very transparent matter sublimed and crystallised in the neck of the receiver, of this a portion was from time to time dissolved by the vapours that passed over. Mr. W. then put a stop to the process, returned the acid into the retort, with the sublimate that adhered to the neck, and added an ounce more of nitrous acid. The distillation being recommenced, no sublimate arose, and the arsenical acid left in the retort weighed four drams and half.

* Tin dissolves in marine acid and precipitates iron in the same way, but without exhaling such an odour.

NATURAL PHILOSOPHY.

ART. XIX. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to J. C. Delam  therie, on expansible Fluids. *Journal de Physique.*

‘ I now come to that part of the system of Mr. le Sage which is of most importance to terrestrial physics, as it concerns expansible fluids. The denomination of elastic, hitherto given to these fluids, is but an obscure figure, taken from some particular phenomena, which do not give a precise idea of the class. Air confined under a piston resists compression, no doubt, as would a spiral spring : but whence proceeds this resistance in fluids which are compressible, and may be divided with so little resistance ? how can this expansibility be unlimited ? and why is it that their different kinds, those at least that act not chemically on each other, mix immediately, as powders mix by agitation ?

‘ When we consider expansible fluids according to these distinguishing characteristics, we cannot avoid observing, as did Mr. le Sage in reflecting on what philosophers had thought of them, that these fluids are composed of discrete particles, tending to spread themselves through all space accessible to them. Proceeding to examine the different notions that had been formed of the manner in which the dissemination of these particles is effected, that gentleman thought it necessary to exclude the notion of a repulsion between them, as not less unintelligible than it’s opposite, attraction. Besides, having studied the phenomena of the grosser fluids of this class, it appeared to him, that their pressure against obstacles could not proceed from a continued action of the same particles which first exerted that pressure ; but that it must be produced by reiterated shocks, in the manner in which the gravific fluid produced gravity [see our Rev. Vol. xv, p. 469], or in which hail beats down corn. But the bodies which produce mechanical actions by shocks loose the motion they communicate ; yet the particles of air enclosed in a vessel never cease to press against it’s sides : it is requisite, therefore, that these particles, after having struck the obstacles with which they meet, resume their motion. Such was the hypothesis, which Mr. le Sage formed, to examine whether it would agree with the general phenomena of these fluids : and before he had learnt, that D. Bernouilli had already considered the same hypothesis in the tenth section of his Hydrodynamics, he had demonstrated like him, that it agreed very well with those phenomena. This circumstance gave rise to a correspondence between that great man and his young emulator.

‘ But a cause for the reproduction of motion in particles incessantly losing it must be found ; and this function Mr. le Sage conceived he might assign to the gravific fluid.’ It is true, that, on considering the subject at first, Mr. le S. found, that his particles, whatever were their figure, would be kept at rest by the action of this fluid on every side. At last, however, assuming a concave surface on one side of a particle, he discovered, that the impulse of every corpuscle of the gravific fluid on the concave surface would be continued after the first shock, by it’s rolling along upon it, till it escaped over the edge : whence the particle would be impelled in a direction opposite to it’s concavity ; unless that concavity had a rim projecting a little over it, in which case the corpuscle’s rebounding against that rim would in some measure counteract it’s first impulse. We have only then

then to conceive particles with concavities of different shapes to account for every kind of motion in them, that may be necessary to the explanation of phenomena, whether rectilinear or gyratory. One thing is to be observed in this hypothesis, a particle set free to move, after having being put into a state of rest, by having imparted it's motion, or in any other way, will acquire it's greatest velocity gradually, and in an increasing ratio. This effect results from the same cause from which Mr. le S. explains the acceleration of bodies falling. Light, however, is the only substance, the particles of which Mr. de L. allows of themselves to possess expansibility, which they communicate to others by combining with them. Combining, for instance, with certain inexpandible particles, they form fire; which again combining with water forms aqueous vapour, and is in fact the general medium, by which the expansibility proper to the particles of light is communicated to the different aeriform fluids and vapours with which we are acquainted.

BOTANY.

ART. XX. *Leipfic.* Mr. Roth has published a second volume of his German Flora [see our Rev. Vol. ii, p. 505], in two parts, about 600 pages each, the latter last year. *Jen. Allg. Lit. Zeit.*

POLITICAL OECONOMY.

ART. XXI. *Stutgard.* *Ueber Allmanden, deren Benutzung und Vertheilung, &c.* On Commons, and the Management and Division of them: By a Wirtemberger. 8vo. 79 pages. 1793.

This is an excellent exposition of the advantages accruing from enclosing commons, and at the same time does not conceal the few inconveniencies inseparable from it. *Jen. Allg. Lit. Zeit.*

ART. XXII. *Brunfwic.* On the beginning of february last was opened here a public reading establishment. The subscribers pay a rix-dollar every quarter, for which they have admission to a large hall, furnished with books, and supplied with journals and newspapers, political and literary. Small tables and chairs are provided, with pens, ink, and paper, for the use of those who wish to take notes, or extracts: and adjoining is a room for conversation, and another for taking refreshments. They are open from nine to twelve, and from two to nine, every day, including sundays, except during the time of public worship. The general approbation of this establishment is a proof of it's value. Unquestionably it will tend to promote the circulation of ideas amongst us; and whilst in other places it is thought necessary to lay difficulties and restraints on reading, we have the inestimable happiness to dare to instruct ourselves without hindrance.

Jen. Allg. Lit. Zeit.

ART. XXIII. *Altona.* *Historisch-moralische Schilderung des Einflusses der Hofhaltungen auf das Verderben der Staaten, &c.* An historical and moral Picture of the Influence of Courts on the Depravity of States. By Augustus Hennings, Gentleman of the Bedchamber to the king of Denmark, &c. Reprinted from the Sleswic Journal. 8vo. 93 pages. 1792.

Mr. H. here gives a spirited sketch of the mischievous effects of courts both on princes and people. *Jen. Allg. Lit. Zeit.*

ART. XXIV. Locke's two Treatises of Government, which were translated into german in 1718, are translating anew into that language.

ART. XXV. Goodwin's Enquiry concerning Political Justice, is also about to be published in german.

HISTORY OF LITERATURE.

ART. XXVI. *Hamburg.* A new Edition, being the 4th, of *Fabricius's Bibliotheca Græca* is publishing here by prof. Gottl. Christopher Harles, of Erlangen. To it will be added the unpublished supplements of J. A. Fabricius, and Christ. Aug. Heumann.

PHILOSOPHY.

ART. XXVII. Where printed not mentioned. *Ænesidemus, oder über die Fundamente der von dem Hrn. Prof. Reinhold gelieferten Elementar-Philosophie, &c.* Ænesidemus, or an Examination of the Principles of Prof. Reinhold's Elements of Philosophy. With a Defence of Scepticism, against the Pretensions of Kant's System, 8vo, 445 pages. 1792.

The artillery of this anonymous writer is directed against Reinhold, whose philosophical works we have already had occasion to notice [vol. xiii, p. 354, 355], as having reduced the principles of Kant to a regular system, and it appears, that in the opinion of some it has completely demolished a fabric, which had by many been deemed inexpugnable. On this account, the Jena journalists enter into a large review of it, in order to show, that it has done no injury to Kant's system, which will ever form an epoch in the history of philosophy.

CLASSICAL LITERATURE.

ART. XXVIII. *Leipfic.* *Emendationes in Epigrammata Anthologiæ Græcæ, &c.* Emendations of the Epigrams of the Greek Anthology. By Fred. Jacobs. 8vo. 60 pages. 1794.

This specimen of the critical abilities of prof. J. makes us eagerly wish for his promised edition of the greek Anthology. In this it is his intention to give the pieces in Brunck's *Analectæ*, those excepted which are not of the epigrammatic kind, with various readings, the places whence they are taken, and remarks critical and explanatory by himself and others. To these will be added a quadruple index, an essay on the lives and writings of the poets, and a collection of pieces that escaped Brunck's notice. In the preface to the present work, prof. J. gives a character of Brunck's *Analectæ*; and from it we find, that he, with many others, supposed Mr. B. to be dead: but we can affirm, on unquestionable authority, that he is still alive, though languishing in prison at Besançon, where no doubt he laments the part he so enthusiastically took in the french revolution.

Jen. Allg. Lit. Zeit.

ART. XXIX. *Hall.* *Ἡροφάνης Ἀπομνημονευμάτων Σωκράτους, &c.* Xenophon's memorable Sayings and Sayings of Socrates. Revised by C. G. Schütz

Schütz. The second Edition, with Corrections and Additions. 8vo. 198 pages. 1793.

This edition is printed with great care, and the editor has availed himself with judgment of the many helps, that have within these few years appeared, to render the text as correct as possible.

Jen. Allg. Lit. Zeit.

ART. XXX. Utrecht. *L. C. Valkenaerii Observationes academicae, quibus Via munitur ad Origines græcas investigandas, &c.* L. C. Valkenaer's academical Observations, paving the Way to an Investigation of Greek radical Words, and a Supply of the Deficiencies of Lexicons: and J. Dan. Lennep's academical Lectures on the Analogy of the Greek Language: Corrected from Manuscript Copies, with Remarks. By Everard Scheid. 8vo. 583 pages. 1790.

This second edition of Lennep's work, freed from the errors of the pen and press, which abounded in the first, has its value much enhanced by the remarks of Scheid, and the observations of Valkenaer. It was in fact Hemsterhuis, by whom the principles here laid down were propagated amongst his scholars, who again took pains to communicate them with alterations and additions. The principal of these were Valkenaer and Lennep, whose lectures were frequently taken down, and passed from hand to hand, till at length Lennep's were published with the fictitious imprint of London in the title page. This edition was made known in France by Villoison, and in England by Burges. In the present volume Lennep's work occupies 214 pages, Scheid's remarks above 300, and Valkenaer's Observations 64. The last are paged separately.

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. XXXI. Nuremberg. *Principales Figures de la Mythologie, &c.* The principal Figures of Mythology executed in Copper-plate, from the engraved Gems, which formerly belonged to Baron Stosch, and are now in the Cabinet of the King of Prussia. No. I. Royal fol. 35 p. 12 plates. Price 5 dollars. 1793.

Abbildungen Ägyptischer, Griechischer, und Römischer Gottheiten, &c. Delineations of Egyptian, Greek, and Roman Deities, with mythological and technical explanations. No. I. 4to. 64 p. 12 plates. Price 2 dollars. 1793.

In 1765 Frauenholz of Nuremberg formed the design of publishing engravings of the whole of Stosch's collection of gems, as described by Winckelman, but dropped it, for want of sufficient encouragement. His successors have now undertaken a selection from it. The french edition is far more superb; but its text, being a translation, is inferior to the german.

Jen. Allg. Lit. Zeit.

ART. XXXII. Berlin. *Anthusa, oder Roms Alterthumer, &c.* Anthusa, or the Antiquities of Rome. The sacred Rites of the Romans. By C. Ph. Moritz. 81 pages. With 18 plates. 1791.

The object of the author, too soon lost to literature, was to trace the character of the ancient romans in the ceremonies of their public worship: an object certainly not unimportant to the history of mankind.

kind. In the execution of this task, he was assisted less by the perusal of learned antiquarians, than by a long residence at Rome. Here he studied the remains of the sacred edifices of the ancients, and the character of the modern populace: for he was soon persuaded, that the latter was much less changed, than was commonly supposed. Mr. M. begins with some excellent remarks on the study of the ancients. Greatness and simplicity were the principal features in the character of the ancients, both in public and private life. The more we feel, that we have departed from nature, the more charms must such objects have for us. The imaginations of our youth are warmed with the histories of Greece and Rome: and were they banished from our schools, what of equal importance, what equally great, could we substitute in their stead? The ideas of Rome, of Athens, of Sparta; of the power and dignity of a roman consul; of Cicero and Demosthenes, of Socrates and Plato; are singular in their kind. The names of antiquity are indeed become general terms; and when we say a Demosthenes, or a Cato, we are understood by every one. The festivals, the games of the ancients, all related to the actual enjoyment of life: and to them this enjoyment was sacred, and prescribed as a religious duty. After this introduction, Mr. M. proceeds to the fixed religious feasts of the romans, in the order as they occur in the calendar; next to their moveable feasts; then to their sacrifices, prayers, and vows, in general; and lastly to the Circus, and the games performed in it. The plates are taken from gems, or other pieces of antiquity.

Jen. Allg. Lit. Zeit.

COINS AND MEDALS.

ART. XXXIII. Rostock. Olai Gerhardi Tychsen, LL. OO. in Ac. Rosf. P. P. O., &c. *Introductio in Rem numariam Muhammedanorum, &c.* An Introduction to Mohammedan Coins: by O. G. Tychsen, Prof. of the Oriental Languages, &c. 8vo. 246 pages. 6 plates. 1794.

This introduction to the coins of the mohammedan empire advantageously supplies a gap in our literature. It is well known, that the author is a man, who not only possesses the requisite knowledge of history and languages, but for these thirty years has had in his hands a number of oriental coins, which he has deciphered and explained, and has surmounted difficulties of various kinds to smooth the way to the science of medals, both for himself and others. Of his laudable industry the present work is among the most valuable fruits. In the first section, prof. T. presents us with all the historical information necessary, as a preliminary to the investigation of the coins, of the more ancient of which an account is given in the second, as in the third is of those of more modern date. Those arabic coins, which have on them images, the prof. supposes were coined not by the mohammedans themselves, but by their christian vassals. On the pieces of glass with arabic inscriptions he does not give a decided opinion: but he imagines they were distributed amongst the people at festivals, their size and colour distinguishing those for whom they were intended, and never used as current coin.

Jen. Allg. Lit. Zeit.

ART.

HISTORY.

ART. XXXIV. Hermanstadt. *Der Verfassungszustand der sächsischen Nation in Siebenbürgen.* The Constitution of the Saxon Nation in Transylvania. 8vo. 112 pages. 1791.

ART. XXXV. Vienna. *Das Recht des Eigenthums der sächsischen Nation in Siebenbürgen, &c.* The Right of Property of the Saxon Nation in Transylvania, to the Land granted them by the Kings of Hungary. By the Representatives of the Nation. 8vo. 144 pages. 1791.

ART. XXXVI. Offenbach. *Die Grundverfassung der Sachsen in Siebenbürgen, &c.* The Constitution and History of the Saxons in Transylvania: a Fragment of the History of Germans out of Germany. 8vo. 288 pages. 1792.

About the time of the croisades, Geyza, king of Hungary, gave a colony of saxons some waste lands in Transylvania, for which, and the enjoyment of their own rights and liberties, they agreed to pay him and his successors annually 500 marks of silver, and to furnish them with five hundred men in every defensive war. This colony flourished greatly, improved it's constitution, embraced the reformed religion, and enjoyed it's privileges unmolested; till Maria Theresa ordered, that half it's officers and magistrates should be catholics. Under the reign of her son, the royal treasury claimed the property of their land, and adjudged it to be a regal domain. At length Joseph II. resolved to annihilate all their liberties at once, and to divide their territory, with the rest of Transylvania, into several counties; not because the saxons had failed in any part of their duties, or been guilty of any misconduct, but because it was his will and pleasure, that all the nations under his dominion should be governed in one uniform manner. Joseph found himself under the necessity, however, of receding from this resolution, before these books were printed; yet, as fragments of history, they are by no means unimportant.

Jen. Allg. Lit. Zeit.

ART. XXXVII. Gottingen. *Geschichte der Deutschen in der sächsischen Periode, &c.* History of the Germans in the saxon Period. By Charles Lewis Woltmann. Vol. I. 8vo. 304 pages. 1794.

We are acquainted with no german historian of a limited period, who has executed a work for general readers at all comparable with this before us. From the pleasing style in which it is written, the minute circumstances that occur, the occasional reflections introduced, and the striking delineation of character throughout exhibited, they who are little acquainted with the history of the times would suppose it a modern romance built on ancient chronicles: but Mr. W. has not introduced a single fact, for which he has not the authority of original documents; and his great merit is the having embellished with the attractive charms of a novel the real events of history. The present volume includes the lives of Henry I, and the three Othos, and in the subsequent ones, Mr. H. means to extend his work to all the emperors of the saxon line.

Jen. Allg. Lit. Zeit.

ART. XXXVIII. Where printed not mentioned. *Geschichts-Erzählung von der Regierungs- und Vermögens-Entsetzung des Fürsten von Neuwied,*

wied, &c. An historical narrative of the Deprivation of the Prince of Neuwied of his Government and Property, in which are shown many very important common Grievances of the States of the Empire, and an Appeal to the *Comitia* is made. By himself. Folio. 1793.

ART. XXXIX. *Commissarischer Bericht, die Verstandeskraft und Regierungsfähigkeit, &c.* Report of the Commissary respecting the Understanding and Capacity for Governing of Prince Fred. Charles of Neuwied.

ART. XL. *Beantwortung und Widerlegung des geheimen Commiss., &c.* Answer and Refutation of the Report of the secret Commissary von Schenk, sub-delegate of Nassau-Orange, &c.

ART. XLI. *Nachtrag zur weiteren Belehrung des Publicums, &c.* An Essay for the further Information of the Public, respecting the Prince of Neuwied's Agreement with his Subjects, repugnant to his Family Compact and Counter-Obligation, and concerning his Understanding and Capacity for Governing.

Though instances are not wanting, in which the supreme tribunal of the empire has appointed guardians to regents, whose intellects were deranged, the present is singular in it's kind. It appears, that the subject of this contested decree had many singularities when hereditary prince, and was also for a time troubled with religious scruples. On account of these, his various moral irregularities, and more particularly his disagreement with his wife, his father was so dissatisfied with him, that in april, 1788, he disinherited him by will, and appointed his second grandson for his successor. This will, however, the father cancelled in may following, on his son's entering into a counter-obligation on oath, to seek no divorce, to treat his wife with complaisance, to submit to her judgment with respect to the education of his children, to incur no debts, and with regard to the woods, to abide by the forest laws. The present princes, at that time counts, of Wied-Runkel and Witgenstein-Berlenburg guaranteed this obligation. In august 1791 the father died, and the son assumed the reins of government. The first act he did was to terminate an old lawsuit with his subjects, respecting forests, personal services, and contributions, which had been in part given against his father in january 1791, by an agreement. In this he went somewhat hastily to work, treating immediately with the attorney of his subjects, without consulting his own council, of whom he entertained no favourable opinion. Thus the terms of the agreement were soon settled. But when it came before the proper court to be made binding, the two guarantees abovementioned opposed it; asserting, that he had ceded to his subjects inalienable rights, to which the prince of Runkel, as next in blood, could not agree. At the same time they brought against him a charge of imbecility; in proof of which they urged several *strange* (*wunderbaren*) projects and ordinances of his, and the will of his father; and demanded guardians to be appointed him. The court upon this gave a commission to Nassau-Orange to examine the agreement; and at the same time privately charged the sub-delegated commissary to inquire into the alleged imbecility of the prince, and his incapacity for governing. The printed report abovementioned was the result of this secret inquiry. It was followed by a decision, that the two guarantees should have equal votes with the prince in all
affairs

affairs of government. The king of Prussia, as duke of Cleves, was to see this carried into execution. The decision was founded solely on the counter-obligation the prince gave his father: but in a subsequent record he was plainly told, that he was incapable of governing alone, on account of the disorder of his mind, and would be deemed so, till he could bring proofs of his being restored to his proper senses. The report, hitherto secret, was then opened, and the opposite party hesitated not to make it public by means of the press. For this the prince sought reparation: but without waiting for a decision on this point, he applied to the assembly of the states, in the first of the above pieces, which is written with great asperity, and little method; though he endeavours expressly to refute the data of the report, and adduces various medical testimonies of his sanity. [For a short character of this prince see our Rev. p. 9, of the present volume; or for a more full account of him, Cogan's Rhine, Vol. 11.]

We pretend not to decide on the question, but it is extremely interesting; for neither the german law, nor the roman, to which in defect of our own we recur, define the degree of derangement of intellect which requires such a guardianship; so that it has been usual to follow the custom of the courts, and the opinions of the judges, which are sufficiently arbitrary and uncertain guides. In a prince, too, the capacity for governing is a grand point in question; and this was particularly the case in the present instance, for the prince of Neuwied was declared *not in reality imbecile, but incapable of governing a people*. Such a delicate question, where a precise legal standard is wanting, would be best determined, perhaps, according to the old german principle, by judges who have themselves people to govern.

Jen. Allg. Lit. Zeit.

ART. XLII. Copenhagen. *Denkwürdigkeiten der französischen Revolution, &c.* Memoirs of the french Revolution, with a particular View to general Politics: by Christian Ulrich Detlev von Eggers, L.D. Vol. I. 8vo. 508 p. 1794.

The character and abilities of Dr. E. cannot fail to render this work highly valuable, though few but himself would have had the courage to enter on a field so extensive. In the present volume the history, beginning with the first assembly of the states-general, is brought down only to the third meeting of the notables; yet there is not a page we wish away. It is true, much of the volume is introductory matter, and more than half of it is occupied by documents, it being the Dr.'s design to give all such as are of importance at full length, in the original french, and translated into german. It is his plan also to embrace every thing connected with the revolution, whether influencing it, or influenced by it; as the effects it has had on men of letters in France, England, and Germany, and through them on the public.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XLIII. Leipfic. *Reise eines Polen durch die Moldau nach der Turkey, &c.* Travels of a Pole through Moldavia to Turkey: by Jos. Mikoscha. Translated from the Polish by S. Gottlieb Linde. 2 vols. 8vo. near 400 p. 1793.

The

The original of this work, published at Warsaw in 1787, is entitled, *Obserwacye polityczne Państwa Turckiego, &c.* 'Political Observations on the Turkish Empire, its Form of Government, Religion, Forces, and Manners, and on the Nations that live under it, with particular Reflections on the Morals of the People, and the Mode of Education, written by J. Mikosza, during his Residence at Constantinople.' The author, a noble pole, was appointed superintendent of some persons qualifying themselves for interpreters, for the service of the republic, by order of the king of Poland. From this work, he appears to be a man of abilities, both as a statesman, and as a writer; and his observations relative to Poland, as well as those concerning Turkey, well deserve notice. The translation is a good one. *Jen. Allg. Lit. Zeit.*

BIOGRAPHY.

ART. XLIV. Leipzig. *Ueber Rousseau's Verbindung mit Weibern, &c.* On Rousseau's Connexions with Women, with some Essays relative to the same Subject. 2 vols. 8vo. 436 pages. 1792.

The author of this work appears to have studied thoroughly the writings and characters of Rousseau; his remarks show a knowledge of mankind; and his style is pleasing. An introductory essay on the spirit and history of Rousseau's Confessions is well written: in another every thing the author could collect relative to Rousseau's exposing his children is given: and in a third, on the death of Rousseau, it is made to appear probable, that his life, become a burden, was voluntarily shortened. *Jen. Allg. Lit. Zeit.*

ROMANCE.

ART. XLV. Leipzig. *Neue Gottergespräche von Wieland.* New Dialogues of the Gods. By Wieland. 8vo. 374 pages. 1791.

The translator of Lucian here shows himself a successful rival of the ancient celebrated sophist, whose spirit he appears to have imbibed, and whose excellencies he has imitated, at the same time as he has fallen into nearly the same faults. The subjects of his dialogues are partly theological, and partly historical; but still more are political, and owe their existence to the french revolution, with respect to which the author may be termed a moderate man.

Jen. Allg. Lit. Zeit.

POETRY.

ART. XLVI. Vienna. *Melchior Striegel, &c.* Melchior Striegel. An Heroic-epic Poem for the Friends of Liberty and Equality. Published by J. F. Ratschky. Cantos I, and II. 8vo. 110 pages. 1793.

This poem is not only in the manner of Butler, but it possesses his spirit also: and, if the following cantos equal these two, Mr. R. will have enriched the stores of german literature, in a species of poetry, in which it before had nothing of any length to boast, except Blaumauer's Æneid. The notes abound with attic salt.

Jen. Allg. Lit. Zeit.

ART.

MUSIC.

ART. XLVII. Paris. *Théorie aconstico-musicale, &c.* The Theory of Musical Acoustics, or the Doctrine of Sounds referred to the Principles of their Combination: an analytical and philosophical Work. By Suremain-Missery, of the Academy of Sciences at Dijon. 8vo. 404 pages. 1793.

This work, which has received the approbation of the academy of sciences at Paris, is the performance of a man of four and twenty, who has undertaken to submit to the test of experiment and the mathematics the elementary principles of music, or rather by their means to discover these principles. It appears to have been composed with much care; and though perhaps more adapted to the mathematician, than to the mere musician, it will be studied with pleasure by all who wish to have a thorough knowledge of music.

La Lande. Journal de Physique.

ART. XLVIII. Weimar. *Polyxena; ein lyrischer Monodrama, &c.* Polyxena, a lyric Monodrama. By F. J. Bertuch, and A. Schweizer. Folio. 56 pages. 1793.

If any german musician have distinguished himself, in the latter half of the present century, for fertility of invention, richness of modulation, truth of expression, and excellence in declamation, certainly Schweizer has; and Polyxena, of which accident has delayed the publication, is altogether worthy of the composer of *Alceste* and *Rosemunde*.

Jen. Allg. Lit. Zeit.

MISCELLANIES.

ART. XLIX. Berlin. *G. E. Lessing's Briefwechsel mit K. W. Ramler, &c.* G. E. Lessing's Correspondence with K. W. Ramler, J. Joach, Eschenburg, and Fred. Nicolai. With some Remarks on Lessing's Correspondence with Mendelssohn. 8vo. 538 pages. Price 1 r. 16 g. 1794.

In this collection of letters the editor, Mr. Nicolai, has published such only as will be found generally interesting; and he has added explanatory notes to such passages as are not sufficiently intelligible. Some of his answers to Lessing's letters are also inserted.

This volume is published likewise as the 27th of Lessing's works.

Jen. Allg. Lit. Zeit.

DICTIONARIES.

ART. L. Prague. *F. J. Tomsa's vollständiges Wörterbuch der Böhmisch-Deutsch-und Lateinischen Sprache, &c.* F. J. Tomsa's Complete Bohemian, German, and Latin Dictionary, with a Preface by Jos. Dobrowsky, Fellow of the Bohemian Society, &c. 8vo. 656 pages. 1791.

This is the second part of a copious dictionary, of which the first was published five or six years ago. In the preface, Mr. D. makes some observations on the two older bohemian dictionaries, and on the ancient history of the language.

Jen. Allg. Lit. Zeit.

To

TO the ANALYTICAL REVIEWERS.

Gentlemen,

A son of Levi, of the name of Israeli, has lately favoured the public with a work, which he calls a dissertation on anecdotes; in which the following heavy charge on the late Mrs. Macaulay is to be found.

"I shall not dismiss this topic, without seizing the opportunity it affords, of disclosing to the public an anecdote which should not have been hitherto concealed from it. When some historians meet with information in favour of those personages whom they have chosen to execrate as it were systematically, they employ forgeries, interpolations, or still more effectual villanies. Mrs. Macaulay when she consulted the mss. at the British Museum, was accustomed in her historical researches, when she came to any passage unfavourable to her party, or in favour of the Stuarts to *destroy the page* of the ms. ! These dilapidations were at length perceived, and she was watched. The Harleian ms. 7379, will go down to posterity as an eternal testimony of her historical impartiality. It is a collection of state letters. This ms. has three pages entirely torn out; and it has a note signed by the principal Librarian that on such a day the ms. was delivered to her, and the same day the pages were found to be destroyed." Page 69, D'Israeli's dissertation on anecdotes.

On examining the No. of the Harleian ms. to which he refers, the following memorandum is to be found:

"12th Nov. 1764, sent down to Mrs. Macaulay

(Signed) "E. MORTON."

Upon applying to doctor Morton for further information on this subject (who is now, I thank God, alive and well) he was kind enough to return the following very satisfactory answer.

To the Rev. WILLIAM GRAHAM, No. 72, St. Martins lane,
Long acre, London.

"Rev. Sir,

Twickenham, Aug. 9. 1794.

"HAVING received your letter of the 8th instant; and having also examined the Harleian manuscript No. 7379, together with the present worthy keeper of the manuscripts; I find that the note inserted at the end dated November 12th 1764, does not contain any evidence that the three leaves wanting at the end were torn out by Mrs. Macaulay: and on the contrary, it rather appears to me, that the said three leaves were *already wanting*, when the manuscript was sent down to the reading room, for the use of Mrs. Macaulay.

"Your obedient servant

(Signed) "E. MORTON."

Thus, Gentlemen, I have laid before you a plain statement of facts; and leave it to the public to judge of the candour and impartiality of this jewish anecdote monger;

Yours,

A P P E N D I X
T O T H E
NINETEENTH VOLUME
O F T H E
ANALYTICAL REVIEW.

PHILOSOPHY.

ART. I. *Darwin's Zoonomia.* (Continued from page 350.)

PERSUADED that it would be injurious to our readers positively to quit an author who has compressed into a single volume so much new and valuable matter, we proceed to exhibit a summary, but distinct view, of the doctrines delivered in the remainder of his work, with illustrative extracts. Sections xx and xxi belong, like the sections on *sleep and reverie*, full as much to popular as professional knowledge. They treat of *giddiness and drunkenness*—conditions of the system concerning which we may suppose almost every person willing to acquire accurate information. Vertigo has been hitherto little understood, and on this account has occasioned great but not unfrequently groundless alarm to those who have experienced it. The first part of sect. xx, p. 227, explains the manner in which we preserve our erect posture in walking: it is by observing the perpendicularity of objects, and by proportioning the action of the antagonist muscles of our limbs, trunk, and neck: and in some cases, when we happen to incline to one side by stretching out one foot. A number of facts are enumerated to show, that whenever we are so circumstanced as to be unable to regulate ourselves during locomotion by experience of the real or apparent motion of the objects, we become dizzy and stagger, or fall. Sailors and dervises, being habituated to motions not habitual to the rest of mankind, keep themselves steady where others lose their head; the former on ship-board amid the fluctuations of the sea; the latter during gyration on one foot.—We may add, that the reader will see this doctrine satisfactorily illustrated by attending to the manner in which blind persons carry themselves. For they have nothing but their muscular feelings to balance themselves by, and hence are obliged to carry themselves scrupulously and stiffly erect; whereas persons who have the use of their sight may without danger swing the body laterally within certain limits, because they are immediately admonished by a change in the apparent motion of surrounding objects whenever they incline too much, and can immediately restore the equipoise by exerting the muscles on the opposite side.

From various considerations analogous to these Dr. D. concludes, that the dizziness felt in the head, after seeing objects in unusual motion, is merely a continuation of the motions of the optic nerve excited by those objects and *engaging our attention*.—Similar in some degree to this, we apprehend, is the confusion of head, sometimes amounting to dizziness, occasioned by the hasty survey of a large collection of curious objects. The motions of the retina, produced by one specimen, continue after another is presented, so that after some time the ideas become indistinct and mixed, which, with the expenditure of sensorial power in voluntary exertions, to observe them accurately, leaves us in a state of stupidity, compounded of fatigue and dizziness. Much the same effect follows the perusal of books in too quick succession to understand them properly; a practice by which desultory readers finally render their organs of sense less capable of those changes of configuration which constitute distinct ideas: and may not the use of mathematics in improving the understanding partly consist in the necessity it imposes upon the student to form clear and deliberate conceptions?—But we suspend these reflections to pursue the speculations of our author.

The irritative ideas of objects, as of the ground, or furniture, are perpetually present to our sight; and as, while awake, we are never at perfect rest, we have also irritative ideas of their apparent motions. * Hence the ideas of these apparent motions form a complete circle of irritative ideas through the day.' Correspondent to these are the irritative ideas caused by the unequal or pulsating sounds of the wind, conversation, business—which undulation of indistinct sound, says Dr. D., makes another concomitant circle of irritative ideas through the day. Further, the peristaltic motion of the stomach and bowels, and the action of the various glands, constitute other circles of irritative motions, 'so that (p. 235) the irritative ideas of the apparent motions of objects, the irritative battements of sounds, and the movements of the intestines and glands, *compose a great circle** of irritative tribes of motion: and when one considerable part of this circle becomes interrupted, the whole proceeds in confusion.' From this principle the effect of staggering, or inability to stand, in producing noise in the head and sickness is easily understood, and v. v. the effect of sickness in producing unsteadiness and staggering. Sometimes the irregularity in the associated motions throws the arterial system into confusion, for we believe instances of fevers have occurred, which might with much probability be referred to sea-sickness.

This theory of vertigo will doubtless be considered as a very happy application of the principle of the association of motions. In the original the reader will find a curious induction of facts, elucidating and establishing those particulars, which from the brevity of this abstract may appear to him obscure or questionable. The practical inferences are these:

* These motions, we think, cannot with so much propriety be denominated *one great circle*, as so many concentric circles, of which the respective parts are associated. Indeed the author himself has this moment called the ideas of apparent motions, and the pulses of sound, each a *complete circle* of irritative sensual motions.

P. 237. ' Many people, when they arrive at fifty or sixty years of age, are affected with slight vertigo; which is generally but wrongly ascribed to indigestion, but in reality arises from a beginning defect of their sight; as about this time they also find it necessary to begin to use spectacles, when they read small prints, especially in winter, or by candle light, but are yet able to read without them during the summer days, when the light is stronger. These people do not see objects so distinctly as formerly, and by exerting their eyes more than usual, they perceive the apparent motions of objects, and confound them with the real motions of them; and therefore cannot accurately balance themselves so as easily to preserve their perpendicularity by them.

' That is, the apparent motions of objects, which are at rest, as we move by them, should only excite irritative ideas: but as these are now become less distinct, owing to the beginning imperfection of our sight, we are induced *voluntarily* to attend to them; and then these apparent motions become succeeded by sensation; and thus the other parts of the trains of irritative ideas, or irritative muscular motions, become disordered, as explained above. In these cases of slight vertigo I have always promised my patients, that they would get free from it in two or three months, as they should acquire the habit of balancing their bodies by less distinct objects, and have seldom been mistaken in my prognostic.

' There is an auditory vertigo, which is called a noise in the head, explained in no. 7. of this section, which also is very liable to affect people in the advance of life, and is owing to their hearing less perfectly than before. This is sometimes called a ringing, and sometimes a singing, or buzzing, in the ears, and is occasioned by our first experiencing a disagreeable sensation from our not being able distinctly to hear the sounds, we used formerly to hear distinctly. And this disagreeable sensation excites desire and consequent volition; and when we voluntarily attend to small indistinct sounds, even the whispering of the air in a room, and the pulsations of the arteries of the ear are succeeded by sensation; which minute sounds ought only to have produced irritative sensual motions, or unperceived ideas. See section xvii. 3. 6. These patients after a while lose this auditory vertigo, by acquiring a new habit of not attending voluntarily to these indistinct sounds, but contenting themselves with the less accuracy of their sense of hearing.

' Another kind of vertigo begins with the disordered action of some irritative muscular motions, as those of the stomach from intoxication, or from emetics; or those of the ureter, from the stimulus of a stone lodged in it; and it is probable, that the disordered motions of some of the great congeries of glands, as of those which form the liver, or of the intestinal canal, may occasion vertigo in consequence of their motions being associated or catenated with the great circles of irritative motions; and from hence it appears, that the means of cure must be adapted to the cause.

' To prevent sea sickness it is probable, that the habit of swinging for a week or two before going on shipboard might be of service. For the vertigo from failure of sight, spectacles may be used. For the auditory vertigo, æther may be dropt into the ear to stimulate the part, or to dissolve ear-wax, if such be a part of the cause. For the

vertigo arising from indigestion, the peruvian bark and a blister are recommended. And for that owing to a stone in the ureter, venesection, cathartics, opiates, sal soda aerated.

‘Definition of vertigo. 1. Some of the irritative sensual, or muscular motions, which were usually not succeeded by sensation, are in this disease succeeded by sensation; and the trains or circles of motions, which were usually catenated with them, are interrupted, or inverted, or proceed in confusion. 2. The sensitive and voluntary motions continue undisturbed. 3. The associate trains or circles of motions continue; but their catenations with some of the irritative motions are disordered, or inverted, or disordered.’

There is a case of vertiginous feeling, sometimes followed by nausea, so frequent, that perhaps in his next edition Dr. D. may think it worth adding to the analogous examples in this section. Weak persons after a short airing in a carriage or on horseback feel immediately dizzy on alighting, and are unable to support themselves. Does the change in the apparent motion of objects from the change of situation and manner of real motion in the spectator constitute the first link of disordered action here? Or is it the inability induced by the agitation of the carriage or the horse in the muscles of the lower limbs to perform their part in supporting the body? A tremor of the whole frame, accompanied by a remarkable sense of weakness in the femoral muscles, always takes place in those cases: and when the person affected sits down, these unpleasant feelings cease.

SECT. XXI. *Of drunkenness.* The first effect of intoxicating substances is to increase the force of the irritative motions, to such a degree as to produce much pleasurable feeling; and many sensitive motions in consequence. In the progress of intoxication, the trains and tribes of motions, catenated with irritative and sensitive motions thus increased, become disturbed, and proceed in confusion. Finally, from the expenditure of sensorial power, the faculty of volition is impaired, and at last totally suspended, so that a temporary apoplexy succeeds. The circumstances, comprehended under these general terms, are separately related with great perspicuity and elegance of diction. The beginning of this section, in particular, might be quoted as an example of masterly composition, though no artifices of rhetoric, which would be improper in a philosophical work, are employed. We shall, however, select a passage for the sake of its matter; and we find none in this point of view preferable to the following account of that tumult of the faculties, which is so much celebrated in bacchanalian songs, and so agreeable to the votaries of Bacchus.

P. 242. ‘From this great increase of irritative motions from internal stimulus, and the increased sensation introduced into the system in consequence; and secondly, from the increased sensitive motions in consequence of this additional quantity of sensation, so much sensorial power is expended, that the voluntary power becomes feebly exerted, and the irritation from the stimulus of external objects is less forcible; the external parts of the eye are not therefore voluntarily adapted to the distances of objects, whence the apparent motions of those objects either are seen double, or become too indistinct for the purpose of balancing the body, and vertigo is induced.

Hence we become acquainted with that very curious circumstance, why the drunken vertigo is attended with an increase of pleasure; for the

the irritative ideas and motions occasioned by internal stimulus, that were not attended to in our sober hours, are now just so much increased as to be succeeded by pleasurable sensation, in the same manner as the more violent motions of our organs are succeeded by painful sensation. And hence a greater quantity of pleasurable sensation is introduced into the constitution; which is attended in some people with an increase of benevolence and good humour.

‘ If the apparent motions of objects is much increased, as when we revolve on one foot, or are swung on a rope, the ideas of these apparent motions are also attended to, and are succeeded with pleasurable sensation, till they become familiar to us by frequent use. Hence children are at first delighted with these kinds of exercises, and with riding, and sailing, and hence rocking young children inclines them to sleep. For though in the vertigo from intoxication the irritative ideas of the apparent motions of objects are indistinct from their decrease of energy: yet in the vertigo occasioned by rocking or swinging the irritative ideas of the apparent motions of objects are increased in energy, and hence they induce pleasure into the system, but are equally indistinct, and in consequence equally unfit to balance ourselves by. This addition of pleasure precludes desire or aversion, and in consequence the voluntary power is feebly exerted, and on this account rocking young children inclines them to sleep.’

The serious consequences resulting from the free use of intoxicating liquors are portrayed at the close of the section. We shall borrow the picture for the contemplation of persons who may not otherwise have an opportunity of beholding it.

p. 246. ‘ The diseases in consequence of frequent inebriety, or of daily taking much vinous spirit without inebriety, consist in the paralysis, which is liable to succeed violent stimulation. Organs, whose actions are associated with others, are frequently more affected than the organ which is stimulated into too violent action. See sect. xxiv. 2. 8. Hence in drunken people it generally happens, that the secretory vessels of the liver become first paralytic, and a torpor with consequent gallstones or schirrus of this viscus is induced with concomitant jaundice; otherwise it becomes inflamed in consequence of previous torpor, and this inflammation is frequently transferred to a more sensible part, which is associated with it, and produces the gout, or the rosy eruption of the face, or some other leprous eruption on the head, or arms, or legs. Sometimes the stomach is first affected, and paralysis of the lacteal system is induced; whence a total abhorrence from flesh-food, and general emaciation. In others the lymphatic system is affected with paralysis, and dropsy is the consequence. In some inebriates the torpor of the liver produces pain without apparent schirrus, or gall-stones, or inflammation, or consequent gout, and in these epilepsy or insanity are often the consequence. All which will be more fully treated of in the course of the work.

‘ I am well aware, that it is a common opinion, that the gout is as frequently owing to gluttony in eating, as to intemperance in drinking fermented or spirituous liquors. To this I answer, that I have seen no person afflicted with the gout, who has not drank freely of fermented liquor, as wine and water, or small beer; though as the disposition to all the diseases, which have originated from intoxication, is in some degree hereditary, a less quantity of spirituous potation will

induce the gout in those, who inherit the disposition from their parents. To which I must add, that in young people the rheumatism is frequently mistaken for the gout.

Spice is seldom taken in such quantity as to do any material injury to the system, flesh-meats as well as vegetables are the natural diet of mankind; with these a glutton may be crammed up to the throat, and fed fat like a stalled ox; but he will not be diseased, unless he adds spirituous or fermented liquor to his food. This is well known in the distilleries, where the swine, which are fattened by the spirituous sediments of barrels, acquire diseased livers. But mark what happens to a man, who drinks a quart of wine or of ale, if he has not been habituated to it. He loses the use both of his limbs and of his understanding! He becomes a temporary idiot, and has a temporary stroke of the palsy! And though he slowly recovers after some hours, is it not reasonable to conclude, that a perpetual repetition of so powerful a poison must at length permanently affect him?—If a person accidentally becomes intoxicated by eating a few mushrooms of a peculiar kind, a general alarm is excited, and he is said to be poisoned, and emetics are exhibited; but so familiarised are we to the intoxication from vinous spirit, that it occasions laughter rather than alarm.'

Sect. XXII. treats of those important circumstances in animal, and especially in human nature; *propensity to motion—repetition and imitation*. The former is produced by the accumulation of sensorial power under certain conditions, which are thus characterized.

P. 250. 'However small this hourly accumulation of the spirit of animation may be, it produces a propensity to some kind of action; but it nevertheless requires either desire or aversion, either pleasure or pain, or some external stimulus, or a previous link of association, to excite the system into activity; thus it frequently happens, when the mind and body are so unemployed as not to possess any of the three first kinds of stimuli, that the last takes place, and consumes the small but perpetual accumulation of sensorial power. Whence some indolent people repeat the same verse for hours together, or hum the same tune. Thus the poet:

' Onward he trudg'd, not knowing what he sought,
' And whistled, as he went, for want of thought.'

Under the head of *repetition* it is shown, that many of the pleasures derived from the fine arts are owing to this principle. Thus rhyme is agreeable from repetition, i. e. from the ease and distinctness with which we perceive the sounds, that we expect or have received before—in other words—to the greater ease and energy with which the sense is excited by the combined powers of association and irritation than by irritation alone.

On imitation the following ingenious remarks are offered.

P. 253. 'Man is termed by Aristotle an * imitative animal; this propensity to imitation not only appears in the actions of children, but

* Undoubtedly here is a slight inaccuracy. Aristotle's intention was to discriminate man from other animals by his propensity to imitate: and his το ζῷον μιμητικόν means THE imitative animal.—In this and other passages also the reader will notice trifling grammatical errors.

in all the customs and fashions of the world; many thousands tread in the beaten paths of others, for one who traverses regions of his own discovery. The origin of this propensity to imitation has not, that I recollect, been deduced from any known principle; when any action presents itself to the view of a child, as of whetting a knife, or threading a needle, the parts of this action in respect of time, motion, figure, is imitated by a part of the retina of his eye; to perform this action therefore with his hands is easier to him than to invent any new action, because it consists in repeating with another set of fibres, viz. with the moving muscles, what he had just performed by some parts of the retina; just as in dancing we transfer the times of motion from the actions of the auditory nerves to the muscles of the limbs. Imitation therefore consists of repetition, which we have shewn above to be the easiest kind of animal action, and which we perpetually fall into, when we possess an accumulation of sensorial power, which is not otherwise called into exertion.

‘It has been shewn, that our ideas are configurations of the organs of sense, produced originally in consequence of the stimulus of external bodies. And that these ideas, or configurations of the organs of sense, resemble in some property a correspondent property of external matter; as the parts of the senses of sight and of touch, which are excited into action, resemble in figure the figure of the stimulating body; and probably also the colour, and the quantity of density, which they perceive; as explained in sect. XIV. 2. 2. Hence it appears, that our perceptions themselves are copies, that is, imitations of some properties of external matter; and the propensity to imitation is thus interwoven with our existence, as it is produced by the stimuli of external bodies, and is afterwards repeated by our volitions and sensations, and thus constitutes all the operations of our minds.’

Several phenomena of diseases are explained p. 255-7 from propensity to imitation: as in small-pox, where the contagious matter stimulates the extremities of the fine arteries of the skin, and causes them to imitate some properties of the contagious matter; whence it's production in such quantities, and not from any process similar to fermentation. In rejecting the analogy to this chemical process, most physiologists, we suppose, will agree with Dr. D. They may perhaps think, however, that in some instances he extends the meaning of the term ‘imitation’ pretty far. He himself appears to foresee some stricture of this kind, and observes, that it is difficult to distinguish imitations from associations in certain cases; adding, p. 258, that he ‘does not affirm, that all those other apparent sensitive and irritative imitations may not be resolvable into associations of a peculiar kind, in which certain distant parts of similar irritability or sensibility, and which have habitually acted together, may affect each other exactly with the same kind of motion; as many parts are known to sympathise in the quantity of their motions.’

Sect. XXIII. *Of the circulatory system.* The heart and arteries have no antagonist muscles. The veins absorb the blood from the glands and capillaries, after these have separated their proper fluids from it. This position is thus illustrated in sect. XXVII.

p. 290. ‘The veins resemble the other absorbent vessels; as the progression of their contents is carried on in the same manner in both, they alike absorb their appropriated fluids, and have valves to prevent

regurgitation by the accidents of mechanical violence. This appears first, because there is no pulsation in the very beginnings of the veins, as is seen by microscopes; which must happen, if the blood was carried into them by the action of the arteries. For though the concurrence of various venous streams of blood from different distances must prevent any pulsation in the larger branches, yet in the very beginnings of all these branches a pulsation must unavoidably exist, if the circulation in them was owing to the intermitted force of the arteries. Secondly, the venous absorption of blood from the penis, and from the teats of female animals after their erection, is still more similar to the lymphatic absorption, as it is previously poured into cells, where all arterial impulse must cease.

‘ There is an experiment which seems to evince this venous absorption, which consists in the external application of a stimulus to the lips, as of vinegar, by which they become instantly pale; that is, the bibulous mouths of the veins by this stimulus are excited to absorb the blood faster, than it can be supplied by the usual arterial exertion.’

The glandular system consists, 1. of glands that take some fluid from the circulation, and 2. of those that give some fluid to it. Of the glands, which take their fluids from the blood, two varieties are noticed, 1. with long necks, 2. with short necks: of the last this account is given.

P. 261. ‘ Another great system of glands, which have very short necks, are the capillary vessels; by which the insensible perspiration is secreted on the skin; and the mucus of various consistencies, which lubricates the interstices of the cellular membrane, of the muscular fibres, and of all the larger cavities of the body. From the want of a long convolution of vessels some have doubted, whether these capillaries should be considered as glands, and have been led to conclude, that the perspirable matter rather exuded than was secreted. But the fluid of perspiration is not simple water, though that part of it which exhales into the air may be such; for there is another part of it, which in a state of health is absorbed again; but which, when the absorbents are diseased, remains on the surface of the skin, in the form of scurf, or indurated mucus. Another thing, which shews their similitude to other glands, is their sensibility to certain affections of the mind; as is seen in the deeper colour of the skin in the blush of shame, or the greater paleness of it from fear.’

It is true that the perspirable matter is not plain water, not even the portion that evaporates. Mr. Berthollet has shown, that it contains, if we recollect justly, phosphoric acid not fully oxygenated; probably it is more saline as the action of the capillaries is stronger; and in some diseases it appears to contain an ammoniacal salt. The remaining topics of this sect. are the absorbent system, or the glands that impart fluids to the circulation—the heat produced by secretion—the change of colour of the blood in the lungs and in the glands—the absorption of the blood by veins, as chyle by the lacteals, otherwise they could not join their streams—the division of stimulus into two kinds, agreeable and disagreeable—glandular appetency—original sensation of glands. The ingenuity of the analogy in the concluding paragraph will amuse the reader.

P. 264. ‘ The movements of their adapted fluids in the various vessels of the body are carried forwards by the actions of those vessels
in

is consequence of two kinds of stimulus, one of which may be compared to a pleasurable sensation or desire inducing the vessels to seize, and, as it were, to swallow the particles thus selected from the blood; as is done by the mouths of the various glands, veins, and other absorbents, which may be called glandular appetency. The other kind of stimulus may be compared to disagreeable sensation, or aversion, as when the heart has received the blood, and is stimulated by it to push it forwards into the arteries; the same again stimulates the arteries to contract, and carry forwards the blood to their extremities, the glands and capillaries. Thus the mesenteric veins absorb the blood from the intestines by glandular appetency, and carry it forward to the vena portarum; which acting as an artery contracts itself by disagreeable stimulus, and pushes it to its ramified extremities, the various glands, which constitute the liver.

‘It seems probable, that at the beginning of the formation of these vessels in the embryo, an agreeable sensation was in reality felt by the glands during secretion, as is now felt in the act of swallowing palatable food; and that a disagreeable sensation was originally felt by the heart from the distention occasioned by the blood, or by its chemical stimulus; but that by habit these are all become irritative motions; that is, such motions as do not affect the whole system, except when the vessels are diseased by inflammation.’

Sect. XXIV. *Of the secretion of saliva, and of tears, and of the lacrymal sack.* Secretion of saliva is increased by mercury in the blood. Also by irritation of the ducts of the glands from food in the mouth. Dryness of the mouth is not owing to deficiency of saliva; (p. 267.) ‘for when there is too great an exhalation of the mucilaginous secretion from the membranes, which line the mouth, or too great an absorption of it, the mouth becomes dry, though there is no deficiency in the quantity of saliva; as in those who sleep with their mouths open, and in some fevers.’ 2. Saliva is secreted more copiously from sensitive ideas, as of food: 3. from volition: 4. from distasteful substances, as the root of pyrethrum or tobacco. It is secreted in a dilute or saline state, but the thinner parts are absorbed, whence it becomes more viscid. (p. 268.) ‘This aqueous and saline part of all secreted fluids is again reabsorbed into the habit. More than half of some secreted fluids is thus imbibed from the reservoirs, into which they are poured; as in the urinary bladder much more than half of what is secreted by the kidneys becomes reabsorbed by the lymphatics, which are thickly dispersed around the neck of the bladder. This seems to be the purpose of the urinary bladders of fish, as otherwise such a receptacle for the urine could have been of no use to an animal immersed in water.’ 5. Ideas of distasteful substances, 6. nausea, 7. and aversion produce a quantity of saliva. 8. As also the catenation of the motion of these glands with other motions or sensations, as by an extraneous body in the ear, of which the author has known an instance; and by cowhage applied to the seat of the parotis, as some writers affirm.

Secretion of tears less in sleep, except from sensation in dreams—Tears from stimulation of the excretory duct of the lacrymal gland—The lacrymal sack is a gland, the simplicity of which makes it well worthy minute observation, as the actions of more intricate glands may be understood from their analogy to this—Its uses—Tears flow when the nasal duct is stimulated, or excited by sensation or volition—The
lacrymal

lacrymal sack can regurgitate it's contents into the eye. (P. 271.)
 ' When by any accident this nasal duct is obstructed, the lacrymal sack, which is the belly or receptacle of this gland, by slight pressure of the finger is enabled to disgorge its contents again into the eye; perhaps the bile in the same manner, when the biliary ducts are obstructed, is returned into the blood by the vessels which secrete it.'—More tears are secreted by association with the irritation of the nasal duct than the puncta lacrymalia can imbibe; which shows, that *the motions occasioned by associations are frequently more energetic than the original motions.*

P. 271. ' The inflammation of a part is generally preceded by a torpor or quiescence of it; if this exists in any large congeries of glands, as in the liver, or any membranous part, as the stomach, pain is produced, and chilliness in consequence of the torpor of the vessels. In this situation sometimes an inflammation of the parts succeeds the torpor; at other times a distant more sensible part becomes inflamed, whose actions have previously been associated with it; and the torpor of the first part ceases. This I apprehend happens, when the gout of the foot succeeds a pain of the biliary duct, or of the stomach. Lastly, it sometimes happens, that the pain of torpor exists without any consequent inflammation of the affected part, or of any distant part associated with it, as in the membranes about the temple and eye-brows in hemicrania, and in those pains, which occasion convulsions; if this happens to gouty people, when it affects the liver, I suppose epileptic fits are produced; and, when it affects the stomach, death is the consequence. In these cases the pulse is weak, and the extremities cold, and such medicines as stimulate the quiescent parts into action, or which induce inflammation in them, or in any distant part, which is associated with them, cures the present pain of torpor, and saves the patient.

' I have twice seen a gouty inflammation of the liver, attended with jaundice; the patients after a few days were both of them affected with cold fits, like ague fits, and their feet became affected with gout, and the inflammation of their livers ceased. It is probable, that the uneasy sensations about the stomach, and indigestion, which precedes gouty paroxysms, are generally owing to torpor or slight inflammation of the liver, and biliary ducts; but where great pain with continued sickness, with feeble pulse, and sensation of cold, affect the stomach in patients debilitated by the gout, that it is a torpor of the stomach itself, and destroys the patient from the great connexion of that viscus with the vital organs.'

Sect. xxv. *Of the stomach and intestines.* (P. 273.) ' The throat, stomach and intestines, may be considered as one great gland; which, like the lacrymal sack above mentioned, neither begins nor ends in the circulation. Though the act of masticating our aliment belongs to the sensitive class of motions, for the pleasure of its taste induces the muscles of the jaw into action; yet the deglutition of it when masticated is generally, if not always, an irritative motion, occasioned by the application of the food already masticated to the origin of the pharynx; in the same manner as we often swallow our spittle without attending to it.'

Ruminating animals invert the motion of their oesophagus.—Action of the stomach and intestines.—Irritative motions of the liver, &c. connected

ned with this action.—Stronger action of the stomach and bowels from more irritating food, as certain quantities of spice and vinous spirit.

P. 276. ‘ All those drugs, which by their bitter or astringent stimulus increase the action of the stomach, as camomile and white vitriol, if their quantity is increased above a certain dose become emetics.

‘ These inverted motions of the stomach and throat are generally produced from the stimulus of unnatural food, and are attended with the sensation of nausea or sickness: but as this sensation is again connected with an idea of the distasteful food, which induced it; so an idea of nauseous food will also sometimes excite the action of nausea; and that give rise by association to the inversion of the motions of the stomach and throat. As some, who have had horse-flesh or dogs-flesh given them for beef or mutton, are said to have vomited many hours afterwards, when they have been told of the imposition.

‘ I have been told of a person, who had gained a voluntary command over these inverted motions of the stomach and throat, and supported himself by exhibiting this curiosity to the public. At these exhibitions he swallowed a pint of red rough gooseberries, and a pint of white smooth ones, brought them up in small parcels into his mouth, and restored them separately to the spectators, who called for red or white as they pleased, till the whole were redelivered.’

Disgustful ideas and volition are likewise capable of producing this effect. At the same time some glands from sympathy, as the mucous glands of the stomach, increase, and others, as it's lymphatics, invert, their motions; and thus a greater quantity than usual of mucus, with lymph, or chyle, is poured into the stomach, and discharged with it's contents. The lymphatics of the skin have also their action inverted; ‘ for sweats are sometimes pushed out during the efforts of vomiting, without an increase of heat.’ Upon perusing this statement, some of our readers may perhaps ask, 1. whether the presence of chyle or lymph in matters ejected by vomiting be asserted from observation? Those, they may say, who, like Spallanzani, have submitted to the severe operation of vomiting from an empty stomach, mention nothing of chyle or lymph in the liquid they discharged; yet that adventurous and persevering experimenter was particularly studying it's nature. To this it is obvious to reply, that the lacteals were then without proper chyle; and lymph is not distinguishable by the eye. If then the silence of those observers do not prove the negative, are there, they may repeat, proofs of the affirmative?—2. Are all cold sweats to be imputed to inverted motion of lymphatics? May they not arise from the absorbents having their regular action more impaired than the exhalants? If in any, why not in the present case? This supposition would account for the moisture and the coldness. 3. May not strong inverted action produce heat as well as strong direct action? After imagining these questions for the reader, it would be unjust to leave him to suppose, that Dr. D. states these, and other such explanations, either as fully proved, or as altogether destitute of support from facts.

P. 279. He says, ‘ It may be difficult to invent experiments to demonstrate the truth of this inversion of some branches of the absorbent system, and increased absorption of others, but the analogy of these vessels to the intestinal canal, and the symptoms of many diseases, render

render this opinion more probable than many other received opinions of the animal œconomy.

‘ In the above instance, after the yellow excrement was voided, the fluid ceased to have any smell, and appeared like curdled milk, and then a thinner fluid, and some mucus, were evacuated: did not these seem to partake of the chyle, of the mucous fluid from all the cells of the body, and lastly of the atmospheric moisture? All these facts may be easily observed by any one, who takes a brisk purge.’

See also sect. xxix, § 8. where the distinguishing characters of fluids effused by the retrograde motions of absorbents are ingeniously assigned.

Vomiting is performed at intervals, 1. because the contraction of the fibres and the sensation of pain that produced it cannot coexist; and 2. on account of the temporary exhaustion of excitability—Inversion of the cutaneous absorbents—Increased secretion of bile and pancreatic juice—Inversion of the lacteals—and of the bile-ducts—Case of cholera—Further account of the inversion of the lacteals—Iliac passion—Valve of the colon—Cure of the iliac passion—Pain from gall-stone distinguished from pain of the stomach, by its circumscription and less urgent symptoms of debility—Gout of the stomach, from torpor—from inflammation—Intermitting pulse owing to indigestion—to overdose of foxglove—Weak pulse from emetics—Death from a blow on the stomach—from gout of the stomach.

P. 282. ‘ Though the first fits of the gout, I believe, commence with a torpor of the liver, and the ball of the toe becomes inflamed instead of the membranes of the liver in consequence of this torpor, as a coryza or catarrh frequently succeeds a long exposure of the feet to cold, as in snow, or on a moist brick-floor; yet in old or exhausted constitutions, which have been long habituated to its attacks, it sometimes commences with a torpor of the stomach, and is transferable to every membrane of the body. When the gout begins with torpor of the stomach, a painful sensation of cold occurs, which the patient compares to ice, with weak pulse, cold extremities and sickness; this in its slighter degree is relievable by spice, wine, or opium; in its greater degree it is succeeded by sudden death, which is owing to the sympathy of the stomach with the heart, as explained below.

‘ If the stomach becomes inflamed in consequence of this gouty torpor of it, or in consequence of its sympathy with some other part, the danger is less. A sickness and vomiting continues many days, or even weeks, the stomach rejecting every thing stimulant, even opium or alcohol, together with much viscid mucus; till the inflammation at length ceases, as happens when other membranes, as those of the joints, are the seat of gouty inflammation.’

Sect. xxvi. *Of the capillary glands and membranes.* This short section contains the following heads:

P. 285. ‘ I. 1. The capillary vessels are glands.—2. Their excretory ducts.—Experiments on the mucus of the intestines, abdomen, cellular membrane, and on the humours of the eye.—3. Scurf on the head, cough, catarrh, diarrhœa, gonorrhœa.—4. Rheumatism.—Gout.—Leprosy. II. 1. The most minute membranes are unorganized.—2. Larger membranes are composed of the ducts of the capillaries, and the mouths of the absorbents.—3. Mucilaginous fluid is secreted on their surfaces. III. Three kinds of rheumatism.’

P. 288. 'The seat of rheumatism is in the membranes, or upon them; but there are three very distinct diseases, which commonly are confounded under this name. First, when a membrane becomes affected with torpor, or inactivity of the vessels which compose it, pain and coldness succeed, as in the hemicrania, and other headaches, which are generally termed nervous rheumatism; they exist whether the part be at rest or in motion, and are generally attended with other marks of debility.

'Another rheumatism is said to exist, when inflammation and swelling, as well as pain, affect some of the membranes of the joints, as of the ancles, wrists, knees, elbows, and sometimes of the ribs. This is accompanied with fever, is analogous to pleurisy, and other inflammations, and is termed the acute rheumatism.

'A third disease is called chronic rheumatism, which is distinguished from that first mentioned, as in this the pain only affects the patient during the motion of the part, and from the second kind of rheumatism above described, as it is not attended with quick pulse or inflammation. It is generally believed to succeed the acute rheumatism of the same part, and that some coagulable lymph, or cretaceous, or calculous material, has been left on the membrane; which gives pain, when the muscles move over it, as some extraneous body would do, which was too insoluble to be absorbed. Hence there is an analogy between this chronic rheumatism and the diseases which produce gravel or gout-stones; and it may perhaps receive relief from the same remedies, such as aerated sal soda.'

From sect. xxvii, on *hæmorrhages*, which is also short, we have already taken a passage. The general doctrine is summed up in this paragraph.

P. 291. 'There are two kinds of hæmorrhages frequent in diseases; one is where the glandular or capillary action is too powerfully exerted, and propels the blood forwards more hastily, than the veins can absorb it; and the other is, where the absorbent power of the veins is diminished, or a branch of them is become totally paralytic.'

The reader however will find these two propositions agreeably illustrated by curious facts.

Sect. xxviii, on the *paralysis of the absorbent system*, is full as concise as either of the preceding, but contains several highly important remarks: for instance;

P. 297. 'There is a species of atrophy, which has not been well understood; when the absorbent vessels of the stomach and intestines have been long injured to the stimulus of too much spirituous liquor, they at length, either by the too sudden omission of fermented or spirituous potation, or from the gradual decay of nature, become in a certain degree paralytic; now it is observed in the larger muscles of the body, when one side is paralytic, the other is more frequently in motion, owing to the less expenditure of sensorial power in the paralytic limbs; so in this case the other part of the absorbent system acts with greater force, or with greater perseverance, in consequence of the paralysis of the lacteals; and the body becomes greatly emaciated in a small time.' Again,

P. 299. 'When the mouths of the lymphatics, which open on the mucous membrane of the nostrils, become torpid, as on walking into the air in a frosty morning; the mucus, which continues to be secreted,
has

has not its aqueous and saline part reabsorbed, which running over the upper lip inflames it, and has a salt taste, if it falls on the tongue.

When the belly, or glandular part of these lymphatics, becomes torpid, the fluid absorbed by its mouth stagnates, and forms a tumour in the gland. This disease is called the scrophula. If these glands suppurate externally, they gradually heal, as those of the neck; if they suppurate without an opening on the external habit, as the mesenteric glands, a hectic fever ensues, which destroys the patient; if they suppurate in the lungs, a pulmonary consumption ensues, which is believed thus to differ from that described in the preceding section, in respect to its seat or proximate cause.

Sect. xxix occupies forty-two pages, but as it has been long before the public, we do not deem it necessary to particularize the contents, or to make extracts from it. It treats of the *retrograde motions of the absorbent system*, and is a translation of part of a latin thesis written by the late Mr. Charles Darwin, which was published in 1780. Whether there be any considerable variations we cannot say, as we did not think it of much importance to compare the translation with the original. This doctrine, we will venture to say, will appear more plausible, when considered in connexion with the rest of the system. Hitherto it has scarce obtained that kind of attention which it deserves; probably because the very enunciation would startle those that speculate only upon gross ideas and glaring facts. It was obvious for persons advanced no further than the first rudiments of anatomy to ask—*but how can the lymph go contrary to the valves?* and natural for them to suppose this question a refutation of the theory, without reflecting, that its author might possibly, as well as themselves, have heard of the general structure of the lymphatic system. Perhaps also the following circumstance brought it into discredit with some. Not long after the first mention of the hypothesis at Edinburgh, an anatomist of unquestionable skill and accuracy examined the body of more than one patient, who had died of diabetes, without finding any thing preternatural in those lymphatics, which according to the hypothesis must have been affected with diseased action.—We perceive, that the very conception of this species of motion implies no common reach of thought; we acknowledge the plausibility of the explanations in general; we are sensible of the force of accumulated analogies; but we feel the want of direct proof; and the author, as appears from his concluding paragraph, also felt it. We therefore wish, that the present republication may catch the attention of minute anatomists, whose instruments have not always been guided by philosophy.—No reader will proceed far in this section without feeling doubts of another sort. Its leading proposition is palpably akin to doctrines delivered in the preceding sections; and, were this section torn out, the whole system would be dreadfully deformed by the laceration. From internal evidence then, may it not be candidly presumed, that, although the writer of the thesis might be industrious in collecting facts, and ingenious in devising experiments, the fundamental hypothesis proceeded from the same mind, which conceived the other principles of this great work.

We shall not extend the present article beyond the thirtieth sect., on the *paralysis of the liver and kidneys*; and of this, which is concise, we think it sufficient to transcribe the table of contents.

P. 347. ' Bile-ducts less irritable after having been stimulated much.—2. Jaundice from paralysis of the bile-ducts cured by electric shocks.—3. From bile-stones.—Experiments on bile-stones.—Oil vomit.—4. Palsy of the liver, two cases.—5. Schirrosity of the liver.—6. Large livers of geese. II. Paralysis of the kidneys. III. Story of Prometheus.'

In looking back upon the quantity and kind of information we have hitherto found in *Zoonomia*, the remark of a french philosopher, who has observed, *que les talens campagnards sont toujours condamnés à la médiocrité*, suggested itself to us. In the present free communication between the capital and country of Britain, this holds only of some of the fine arts. Others of the fine arts, and the useful arts, and the sciences, have been as successfully practised, or as much improved, by the inhabitants of the country as of the metropolis. Of physicians this is most conspicuously true. But among modern efforts to diminish the calamities of the world by improving the art of medicine, wheresoever exerted, those of the present author will probably be allowed on all hands to display the most brilliant ingenuity. They will also, as far as we can anticipate the decision of time, be crowned with the amplest success.

[To be continued.]

HISTORY.

ART. II. *The Course of Hannibal over the Alps ascertained.* By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. In two Volumes. 8vo. 619 pages. Price 10s. in boards. Stockdale. 1794.

THE curiosity of antiquarianism, Mr. W. remarks, has been awake for a couple of centuries. It is natural to ask, what has she been doing all that time? She has been very busily employed, we are told, in searching for relics of ancient times, in deciphering ancient characters, in tracing, or imagining, the site of ancient cities, and in short, in bringing to light secret treasures, which have been for ages buried and forgotten. Yet still the important question intrudes, *Cui bono?* To what end all this indefatigable industry? Excepting the labour which has been bestowed upon the ancient productions of genius, in writing or the fine arts, what part of all this learned toil has been repaid? Or what advantage has society reaped, which ought to prevent her regretting the misapplication of talents, and the waste of industry on unproductive subjects?

Few writers are better qualified to make antiquarian curiosity turn to account, than the author of the work now before us. Whatever can be done by diligence in exploring the labyrinth of antiquity, by skill in directing the scattered rays of learning, so as to make them bear with the strongest effect upon a given point, by ingenuity, in framing probable conjectures where positive evidence fails, or by boldness of fancy, and richness of language, in setting off to the greatest advantage the united productions of industry, skill, and ingenuity, Mr. W. is able to accomplish. Nevertheless, it is neither unreasonable, nor uncandid to inquire, what

what benefit, farther than affording a temporary relief to learned indolence, he has rendered to the world, by his ingenious attempt to ascertain the site of the ancient *Mancunium*; or is now likely to render it, by deciding the long depending dispute, concerning the course of Hannibal over the Alps. Which of the four different routes, that have been drawn by the hand of modern criticism, was the true line of his march, is a question, which it seems to have been scarcely worth writing two volumes to ascertain. At least, we presume, that few of our readers will feel themselves so much interested in the question, as to wish us in our account of the work, to follow Mr. W. step by step in order to determine, whether he have conducted his hero by the right track. We shall therefore leave him in full possession of the triumphant self congratulation with which he concludes his work.

Vol. II. P. 232. 'I have thus conducted Hannibal from Lauriol on the Rhone in Dauphiny, to Turin on the Po in Piedmont. I have taken him stage by stage, and step by step, through this long labyrinth of nations; as the concurring narratives of Polybius and of Livy, have held out the clue. Geography has united with history, the present nature of the ground with the antient descriptions of the sites, and the Itinerary of Rome with the traditions of the romans, to confirm *their* narrative and *my* account. I have pointed out also the grand reasons, that actuated the mind of Hannibal, and directed the movements of the carthaginians under him. I have thus thrown a new and strong light, I presume, upon this important portion of history. I have particularly fixed the line in which he crossed the Alps, for the *first* time in a *single* part of his course, and for the *last*, I trust, in *every* part of it. One part indeed comes in to support another; while all form such an accumulative series of proofs, as no other kind of argument can possibly boast, and as raises this (I flatter myself) into a superlative sort of demonstration. Evidence has been successively added to evidence, like hill piled upon hill, till the whole (I think) has risen into a mountain like its own St. Bernard; towering with its head over the history, as that does over the globe; leaving all the clouds at its feet, and showing the sunshine in a burst of radiance upon its sides.'

Though we can neither ourselves find leisure, nor expect that our readers would find patience, to examine the merits of the question thus demonstratively decided in this work, we have too much respect for Mr. W.'s talents to think it possible, that he should write two volumes on any subject, which would not contain many passages deserving of attention. We shall not therefore dismiss this work, without treating our readers with an extract or two.

Of the convent of St. Bernard, on the Alps, the monks of which, in defiance of his protestant prejudices against monks, Mr. W. characterizes as the most beneficent beings of our race, the following is his account.

P. 50. 'There are ordinarily between twenty and thirty monks belonging to the convent, the number not being absolutely fixed; eight of them are usefully dispersed among the
alpine

alpine parish-churches, that are under their patronage ; and ten or twelve are constantly resident here, being such as, from their age and health, are able to bear the keen atmosphere of the mountain. The few others, who can no longer bear it, are permitted to reside with the aged *provost* of the whole in a house which belongs to the convent, and is situated at Martigny below. The monks of the mountain are employed in a manner, of which british protestantism, removed from the sight of such institutions, and naturally warped with its own prejudices, has no conception ; in the prosecution of their private studies, in the instruction of their *novices*, in the education of some scholars who are sent to board and lodge with them, and in managing the temporal œconomy of the whole. They have a *prior*, the deputy of the provost, and the governor of the convent in his absence ; a *sacristan*, who takes care of their chapels, and whom we have equally among ourselves, but have degraded into a mere sexton, the humble toller of bells, and the low digger of graves ; a *cellarer*, such as the kings of Scotland used to have under the same title, and our kings still retain under that of gentleman of the cellar, but, in the more contracted state of monastick than royal households, acting in a more extensive capacity, and serving as purveyor, comptroller, steward too, by superintending the provisions of the kitchen, and managing all the exterior concerns of the monastery ; a *clavandier*, who keeps the keys, and dispenses the articles wanted to the monks and to the travellers ; and an *infirmier*, who takes care of the sick in the apartment appropriated to them. The cellarer keeps twenty horses constantly employed during the summer, in fetching the magazines of flower, bread, cheese, liquors, and dried fruits, for themselves and their guests ; or forage for their milch cows and fatting cattle ; during the winter. Their firewood, of which they expend a very great quantity, is brought them on the backs of mules, from a distance of four leagues, and by a steep path that is practicable only for six months in the whole year. Then, before the winter sets in, they send down their horses for the season, to a farm which they have on the northern side of the Rhone.

‘ But it is peculiarly pleasing to a tender mind, to note the useful solicitude of these amiable monks, on such days as the pass is most frequented ; in personally receiving, warming, and recovering travellers, that are exhausted by their excess of fatigue, or indisposed from the severity of the air. With equal eagerness, they attend their own countryman and a foreigner. They make no distinction of state, of sex, or of religion ; and ask no questions, concerning the nation or the creed of the wretched. Their wants or their sufferings are, what primarily entitle them to their care. Yet, in winter and in spring, their solicitude has a larger scope of activity, and takes a wider range of attention. From that very time nearly, in which Hannibal carried an army over Great St. Bernard, and at which the romans reckoned the general winter of Italy to commence, from the 1st of november through the winter, to the 1st of may ; a trusty alpine servant, who as an alpine is denominated a *MARONNIER*, and one or

two dogs of an extraordinary size with him, are constantly engaged in going to *meet* travellers, a considerable way down the descent toward the Vallais, even as far as St. Peter's.

‘ These dogs possess an instinct and receive a training, which fit them to be peculiarly useful in their employment. They point out the road to the guide and the travellers, through fogs, tempests, and snows. They have also the sagacity to discover travellers, that have wandered out of the way, have floundered in the drifts of snow, and are lying wearied, exhausted upon them. But, what forms a wonderful addition of kindness, the monks often go themselves with the guide; in order to see assistance more promptly administered to the unfortunate, and to act occasionally as friends to the soul equally with the body. Even when the guide is not sufficient of himself, to save the unhappy traveller from perishing; they run to his assistance themselves, support him with their own arms, lead him with their own hands, and sometimes carry him up to their convent upon their own shoulders. They are often obliged to use a kind of friendly violence to him, when he is benumbed by the cold or worn out by the fatigue. He then insists upon being left to rest, or even to sleep, for a moment upon the snow. The torpid influence of the cold is stealing upon him, renders all motion unpleasant, and is gently carrying the sleep of death from the extremities to the heart. The monks know this; and the very thing which he dislikes, they know to be the only means of saving him. They are therefore compelled to shake the traveller in his deadly doze, and to drag him by force from his fatal bed of slumber. They thus expose themselves to all the severities of the weather, in order to save others. They necessarily suffer much, in the work. At times, when the quantity of snow upon the ground prevents them from walking fast, and so their bodies are not properly warmed with their own motion; their extremities would congeal with the cold, before they perceived their numbness. They are therefore obliged to carry short thick staves with them then, armed at the ends with iron; and to strike their hands and feet with them, continually.

‘ They even stretch their exertions of humanity, beyond all this. About three miles below the convent on the road of Hannibal's ascent, they have built a small vaulted room, that is called the hospital. This is intended for the casual refreshment of travellers, benumbed with the cold, and unable to reach the convent. The trusty *Maronnier* visits it frequently, in order to meet the traveller; but goes principally at the approach of night; and, when he sets out on his return, leaves some bread, cheese, and wine behind. This man even sallies out extraordinarily, when a storm is just over, with his stock of wine and meat; takes his way to the building, and assists all that he finds distressed. The monks themselves also may be frequently seen on the tops of their rocks, watching to do offices of humanity. They turn their view eagerly on every side, endeavour to spy out the distressed, and fly to their succour. When the new snow is deep upon the ground, they appear making roads through it,
running

running to the sounds of distress, and preventing fatal accidents by charitable vigilance.'

To Livy's account of Hannibal's applying *vinegar* to soften the rocks for splitting them with pick-axes, Mr. W. gives entire credit. After making several ingenious remarks in support of his opinion of the physical possibility of the related incident, he thus maintains, with his usual force of language, it's historical possibility.

P. 164. 'However vinegar may have the power, of softening a glowing rock for splitting; yet whence could Hannibal derive his vinegar, for that purpose? This question has been repeatedly proposed with all that air of triumph, with which ignorance often insults over knowledge, and folly wantons in imaginary conquests of wisdom. But let folly suppress its broad grin, and ignorance keep in its vacant stare, while I reply decisively to the question. Hannibal did not carry the vinegar with him, in a just foresight of the gulph that would come yawning across his course, and in a formed resolution of applying it to the rocks. He could not foresee, what even his guides did not expect. How then could he have his vinegar, and such a quantity of it, ready for the work? He had it thus. He carried his provisions with him, being obliged to do so; as he could not depend upon the contingency of a supply, from the nations below or upon the Alps, through which he was to march. For *this* reason, as I have noticed before, he had such a train of *cars* attending upon his army. "The army of Hannibal," says Polybius, "could not possibly carry with them through so many places, and for so many myriads, an abundance of provisions; and the greatest part of *what they did carry* was *destroyed*, when the *cars* were overturned" down the precipices at the entrance. Of these provisions, the *solids* must have been easily recoverable, whether flesh-meat salted or un-salted, but salted assuredly, like that of our sailors at present. The *liquids* alone could have been lost by the fall. *These* must have been entirely lost; as the barrels of liquor would dash against the rocks in their fall, and be staved. Yet what was the common liquor of an army then? It was VINEGAR. This we know to have been the stated and customary beverage, for the roman soldiers; and to have been only a few years ago taken up from them by those, who affect to call themselves the Holy Roman Empire, the imperialists of Germany in the war of the emperor Joseph against the turks. We may therefore conclude it to have been equally so for the carthaginians, and for all nations that had wine. We are sure, that the carthaginians excluded wine itself from their camps; and are as sure, that neither they nor the romans had any ale among them. The romans and the carthaginians, we also find, agreed very exactly with each other in their ordinary *food*. This was equally with both, that kind of hasty-pudding which was denominated *Puls* by the former. We have therefore an additional reason for concluding, that the ordinary *liquor* of both was the same at this period. And what the liquor or the food of the common men was at home, naturally became the standing provision for the

the soldiers in the field. The military drink of the carthaginians therefore, was the same as the military beverage of the romans; a mixture of vinegar and water, even that very mixture, which Appian states expressly to have been the liquid of Hannibal at the rocks; and known among the romans by that appellation of *Posca*, which is still used in the Milanese for slender wine. Hannibal would thus have a full supply of the requisite liquor, in his stock of provisions for the army. His tools, and his vinegar, would be equally furnished from his attending stores. His tools needed only to be those pick-axes for cleaving the rocks, which were used in opening the ground for the tent-poles; and those hammers for breaking the flakes into rubbish, which were equally used in driving the poles. And by using the vinegar just as the men of Abury used the water, merely for drawing lines upon the burning rock; one or two barrels would be sufficient.

The work contains some occasional allusions to recent events, and strong censures of french measures and french principles.

O. S.

P O E T R Y.

ART. III. *The Golden Age, a poetical Epistle from Erasmus D—n, M. D., to Thomas Beddoes, M. D.* 4to. 15 pages. Price 1s. 6d. Rivingtons. 1794.

WHEN, from any cause whatever, philosophy becomes troublesome, it is an easy method of bringing her into disrepute, to hold up to ridicule her bold and zealous votaries. In joining himself to this band, the gentleman to whom these verses are addressed has committed an unpardonable sin; and now his whole stock of philosophical and literary merit is insufficient, to screen him from the baitings of that bigoted or mercenary tribe, who are determined, at all events, to keep the world from growing any wiser. Because Dr. Beddoes, in one of his ingenious tracts, indulging the generous ardour of a vigorous mind, ventured to express a hope, that, from a more intimate acquaintance with the laws of organic bodies, we might be better able to apply them to the accommodation as well as preservation of life, and added, (as a humorous illustration of his remark) ‘may we not by regulating the vegetable functions, teach our woods and hedges to supply us with butter and tallow?’ it becomes necessary to muster against him all the small artillery of college wit, in order to raise the laugh against him for predicting the speedy approach of the golden age, in which, p. 5—

‘No more the lazy ox shall gormandize,
And swell with fattening grafs his monstrous size;
No more trot round and round the groaning field,
But tons of beef our loaded thickets yield!
The patient dairy-maid no more shall learn
With tedious toil to whirl the frothy churn;
But from the hedges shall her dairy fill,
As pounds of butter in big drops distil!’

Acton

Another opinion of Dr. Beddoes, here ridiculed, is the practicability of prolonging life considerably, and rendering health more vigorous. The poet, in conclusion, directs the shafts of his satire against reformers in general, and ironically expresses the extatic delight, with which he looks forward to the time when the "pigmy pride of royalty" shall be laid low, and the power of the priesthood shall be overturned. In the following lines on the latter topic, the poet has so happily hit off the true style of irony, that, if the passage were read out of the connection in which it is introduced, it might pass for his serious sentiments.

P. 13. 'Mark with the peer and prince the canting priest,
Forbidden on his country's fat to feast,
While peace looks down sweet smiling on the swains,
And untax'd plenty crowns the fruitful plains!
No more that lazy lubbard shall we pay,
With phiz so farcical to preach and pray;
No more behold that harpy of the land
Lay on our largest sheaves his greedy hand;
With bigotry's black banner wide unfurl'd,
Fright into gothic ignorance the world:
But truth and light shall come, with hostile rage,
"To drive the holy Vandal off the stage."
See tythes expire, and ancient slavery fail;
Proud superstition turn her vanquish'd tail;
No zealous minister the church befriend,
But all her forceries with the beldame end.'

As in the preceding lines the writer, through his artful management, might be mistaken for an enemy to the priesthood, so in the following lines he might pass for a friend to philosophy.

P. 4. 'Could I, ascending on the wing of sound,
Pleas'd with the grand, the lofty, and profound,
Rise above mortal ken in rapturous glow,
Leaving poor purfy sense to pant below;
Could I, for ever studious to refine,
Prank with my pearly phrase each pretty line,
Or like an empty bottle, deep immers'd,
Whence bubbles after bubbles bustling burst,
Amus'd to view my noisy nothings swell,
In the sweet vanity of thought excel;
Now bursting o'er the bounds of vulgar rhyme,
Gracefully great and terribly sublime;
Trolling in full-toned melody along
With all the clattering clang of modern song;
I'd hail the progress of those blissful days,
When fair philosophy's meridian rays
Shall brighten nature's face, shall drive the moles
Of blinking error to their secret holes,
Disperse the darkness of primæval night,
And bid a new creation rise to light!'

ART. IV. *The Poetical Farrago: being a miscellaneous Assemblage of Epigrams and other Jeux d'Esprit, selected from the most approved Writers.* 2 Vols. 12mo. 348 pa. Pr. 7s. 6d. boards. Deighton. 1794.

To read without interruption two volumes of *Jeux d'Esprit*, is to dine upon sweetmeats. However good in their kind, or however varied in form, the palate is cloyed before the appetite is satisfied. Such are the feelings with which we finished the perusal of this poetical farrago. Yet we are not disposed to find much fault with the entertainment. Almost all our poets, both of the major and minor family, Waller, Pope, Swift, Prior, Addison, Lyttleton, Thomson, Shenstone, Young, West, Lansdowne, Rochester, Garth, Halifax, Walsh, Dorset, Tickell, Graves, Cunningham, Garrick, Chesterfield, Johnson, Cotton, Hayley, Burns, Seward, &c., have contributed their quota to this miscellany; and many other scraps of wit have been industriously gathered up from various quarters, not, we believe, without the addition of some pieces which have never appeared, though these are not distinguished from the rest of the compilation. The editor has admitted into his volumes many small jests and humble puns; yet the collection, on the whole, does credit to his taste, and may very well serve to afford occasional amusement in an idle moment, which might otherwise be entirely thrown away. From the larger pieces we shall select three; the first two are by writers well known; the third is anonymous, but ought not to remain so. Vol. II. P. 32.

‘ A GYPSEY BALLAD. BY PETER PINDAR.

‘ A wandering gypsey, firs, am I,
From Norwood, where we oft complain,
With many a tear, and many a sigh,
Of blust’ring winds, and rushing rain.

‘ No rooms so fine, nor gay attire,
Amid our humble sheds appear,
Nor beds of down, nor blazing fire,
At night our shiv’ring limbs to cheer.

‘ Alas! no friends come near our cot,
The redbreasts only find the way,
Who give their all, a simple note—
At peep of morn, and parting day.

‘ But fortunes here I come to tell:
Then yield me, gentle fir, your hand;—
Amid those lines what thousands dwell!
And, bless me, what a heap of land!

‘ This, surely fir, must pleasing be,
To hold such wealth in ev’ry line!
Try, pray now try, if you can see
A little treasure lodg’d in mine.’

P. 124. ' LINES ON THE BURNING OF LORD MANSFIELD'S LIBRARY, TOGETHER WITH HIS M.S.S., BY THE MOB, IN THE MONTH OF JUNE, 1780. BY WILLIAM COWPER, ESQ. OF THE INNER TEMPLE.

' So then—the vandals of our isle,
Sworn foes to sense and law,
Have burnt to dust a nobler pile,
Than ever roman saw.

' And Murray sighs o'er Pope and Swift,
And many a treasure more,
The well-judg'd purchase, and the gift,
That grac'd his letter'd store.

' Their pages mangled, burnt, and torn,
The loss was *his alone*,
But ages yet to come shall mourn
The burning of *his own*.'

P. 81 ' ODE TO SPRING. BY A LADY.

' Hail, genial goddess! bloomy Spring!
Thy blest return, O! let me sing;
And aid my languid lays:
Let me not sink in sloth supine,
While all creation at thy shrine
Its annual tribute pays.

' Escap'd from winter's freezing pow'r
Each blossom greets thee, and each flower;
And, foremost of the train,
By nature (artless handmaid) dress'd,
The snow-drop comes in lily'd vest,
Prophetic of thy reign.

' The lark now strains her tuneful throat,
While every loud and sprightly note
Calls echo from her cell,
Beware! ye maids that listen round:
A beauteous nymph became a sound,
The nymph who lov'd too well.

' The bright hair'd sun with warmth benign
Bids tree, and shrub, and swelling vine
Their infant buds display:
Again the streams refresh the plains,
Which winter bound in icy chains;
And sparkling, blest his ray.

' Life-giving zephyr breathes around;
And instant glows the enamell'd ground
With nature's varied hues:
Not so returns our youth decay'd:
Alas! nor air, nor sun, nor shade
The spring of life renews.

‘ The sun’s too quick-revolving beam
 Apace dissolves the human dream,
 And brings th’ appointed hour :
 Too late we catch his parting ray,
 And mourn the idly wasted day,
 No longer in our power.
 ‘ Then happiest he, whose lengthen’d sight
 Pursues by virtue’s constant light
 A hope beyond the skies :
 Where frowning winter ne’er shall come,
 But rosy spring for ever bloom,
 And suns eternal rise.’

D. M.

T H E O L O G Y.

ART. V. *Sermons preached before the University of Cambridge.* By James Fawcett, B. D. Fellow of St. John’s College, and Lady Margaret’s Preacher. 8vo. 361 pages. Price 5s. in boards. Cambridge, Merrills; London, Cadell. 1794.

ALTHOUGH it may not be easy to digest the whole train of external evidence for the truth of christianity, with all it’s historical authorities, into a series of popular discourses, yet general views may be given of the main points upon which the question turns, with sufficient precision, to enable the attentive hearer to form a tolerably accurate judgment, concerning the weight of the arguments on which the belief of christianity rests. To exhibit such general views of fundamental, or of presumptive arguments in defence of christianity, is the design of several of the sermons contained in this volume; and the author appears to be perfectly well acquainted with the subject, and states his arguments with that perspicuity, which always accompanies good sense, when it is untainted with affectation. The points discussed in these argumentative discourses are so important, and there is at present so much occasion to recall mens attention to the evidence in defence of revelation, that we are persuaded, a brief analysis of them will be acceptable to our readers.

Sermon 1. *The connection between the internal evidence of religion, and its external proofs.* Miracles and prophecies are the two foundations upon which all revelations rest their pretensions. But beside these, the internal character of a proposed revelation are to be considered. Nothing false, or immoral, can be taught by a God of truth and purity. There are conclusions of reason, impressed on the mind with such irresistible force, that no contrary evidence can shake our conviction. Innumerable miracles could not force our assent to the absurdities of transubstantiation. A system of religion, which contains any thing contradictory to reason, with whatever external proof it may come recommended, can by no means command our belief. But we may reasonably admit as true, what we cannot fully comprehend. Though doctrines contrary to reason cannot be proved by miracles, doctrines unknown

to reason may. To the objection, that christians prove the doctrines of revelation by the miracles, and the miracles by the doctrines, it is replied, that, although the excellence of doctrines cannot prove the reality of miracles, it shows that they are not unworthy of being established by miraculous interposition, and serves to raise the character of the teacher, and to enforce his claim to attention, with respect to his supernatural pretensions. The proofs of religion, though abundantly clear to a candid mind, are not made irresistible, in order to leave scope for docility and fairness in our search after truth; the exercise of the intellectual, no less than of the moral faculties, being a test of merit.

Sermon II. *The jewish dispensation preparatory to the christian.*
“Why were rites and ceremonies admitted into the jewish religion?” Some forms are necessary to the existence of religious worship. Splendid ceremonies might be indulged to the jews, to engage their attention, to soften the obstinacy of their national temper, or to counteract the attractions of the gay religions with which they were surrounded. The most trivial were curiously adapted to their situation, and suited to preserve them separate from idolatrous nations.—“Was it reconcileable with the justice of God, to confine his favours to one peculiar people; or consistent with his wisdom, to select a nation so much inclined to perverseness, ingratitude, and idolatry?”—The jewish religion preserved amongst mankind the knowledge and worship of the one true God, and faith in his Providence; and the writings of the Old Testament, which created an anxious expectation of the coming of Christ, and the dispersion of the jews, foretold by their own prophets, afford strong proofs of the truth of christianity. P. 39.

‘The nations, which once shook the world with their arms, have in their turns disappeared, and mingled again with the common mass of mankind: but the jews, though exiles in every country under heaven, and in every country, oppressed, hated, and despised, have yet by a peculiar fate, of which the history of the world affords no second instance, survived for seventeen centuries the loss of their country, and the dissolution of their government; have preserved their name and language, their customs and religion, in every climate of the globe; and, though themselves not a people, have yet subsisted a separate and distinct race in the midst of every other nation: thus exhibiting a wonderful example of the truth of their own scriptures, and in consequence, a continual and increasing evidence of the authority of ours.’

The jewish sacrifices bear an evident allusion to the christian scheme of redemption. The spirit of prophecy was the testimony of Jesus, given with various and increasing degrees of light. The connection of the predictions belonging to Christ, with those which are confined to the jewish people, gives additional force to the argument from prophecy in favour of christianity; affording a strong proof of the intimate union which subsists between the two dispensations, and equally precluding the artful pretensions of human imposture, and the daring opposition of human power. The plan of prophecy was so wisely constituted, that the passions and prejudices of the jews, instead of frustrating, fulfilled it, and rendered

dered the person, whom they regarded, the suffering and crucified saviour, who had been promised.

Sermon III. *The evidence in favour of christianity derived from the prophecies delivered by Jesus Christ.* The predictions delivered by our Saviour have been comparatively but little noticed. The prophecies which describe the destruction of Jerusalem, the subsequent calamities of the jewish people, and some of those which unfold the future fortune of the christian church, were certainly not accomplished at the time when the writings in which they are recorded were given to the world. The evidence arising from them is therefore distinct from the testimony of the apostles.

The sufferings of Christ, the treachery of Judas, the desertion of the apostles, the fall of Peter, the surrendering of Jesus to the roman governors to be insulted and crucified; the resurrection, attended with peculiar circumstances; the descent of the comforter; the renewed courage, and strenuous exertions of Peter; the conversion of the gentiles; the rejection of the jews; passages respecting the sufferings of the apostles; the hostile opposition of the enemies of christianity; the rapid progress of the gospel; and the final restoration of the jews, are events distinctly foretold by our Saviour. p. 84.

‘ These predicted events are numerous and important; all of them are incidents, not taken at random, but immediately related to the end and effects of his own ministry; many of them are facts of such a nature, as when considered singly were peculiarly unlikely; some again are so connected with each other, that the failure of any one must have broken and destroyed the whole series; and others are apparently so repugnant, that the accomplishment of one seemed to render the rest utterly impossible. We may observe too, that these predictions are very many of them delivered with the utmost simplicity, and describe the several events in the plain language of nature, without any obscurity of figure, or uncertainty of application: even the parables themselves are as clear, as the species of composition seems to allow; so clear indeed, that these, which relate to future events, are not at all more dark and difficult than those, which allude to the nature of religion, or the plain duties of morality. Further, the correspondence between the predictions, and the facts, in which they were completed, is so perfect, that scarcely a single prediction of any other prophet can be produced, in which that correspondence may be more distinctly seen, or is more closely and uniformly preserved, than in the greater part of the instances now read to you. And lastly, if to these marks of excellence we add, that these predictions were professedly delivered to give credit and stability to a revelation, which pretended to be derived from heaven, and which therefore clearly demanded, if any thing can demand, the particular interposition of God to support it if true, or to defeat it if false; we cannot but allow, that the prophecies of Christ afford a strong confirmation to the truth of that religion, which they were given to introduce, and in the beginnings and progress, the misfortunes and success of which, they have been all of them, so amply and exactly verified.’

Sermon

Sermon iv. *The evidences of christianity sufficient.* The proofs that the miracles were really wrought, and the prophecies delivered, by which christianity was originally established, must depend on human testimony, and therefore cannot be more than probable. But all historical belief rests upon probability, and there is scarce a single event, which is supported by testimony comparable with that which is brought to prove the miracles of Christ and his apostles. To the evidence of miracles and prophecy is added, that of the wonderful success of the gospel against powerful opposition. This evidence is sufficient. To expect more is to contradict every conclusion that can be drawn from the usual conduct of God in the government of the world. Belief in the gospel would not be an act of obedience, were it's evidence such as irresistibly to compel our assent. The proofs of christianity are in the highest degree probable; and we have no reason to expect them to be more than probable. It appears from the example of the jews, that neither faith nor obedience is in proportion to evidence. To refuse assent to sufficient evidence, discovers some unreasonable prejudice or passion. Difficulties in religion are so far from being real imperfections, that they render it better calculated to promote the virtue and happiness of man, being the *sole foundation of merit in belief.*

Sermon v. *The effects of christianity beneficial.* The mischiefs, which through the corrupt passions of men, have been the accidental consequences of christianity, ought not to be imputed to its spirit. No institution has ever prevented all the excesses which it forbade; or is it peculiar to the laws of religion, that they have sometimes furnished a pretext for the introduction of those very evils and oppressions, which they were originally intended to remedy. Whoever will attentively compare the morals of christians, defective as they are, with those of the heathen nations in a similar stage of society, will be convinced, that the effects of christianity have not been inconsiderable. Some vices were not forbidden, others were applauded by the ancients; but the vices of the christian are all forbidden by his religion. Through the influence of christianity, crimes are less malignant; humanity has enlarged it's limits; the ferocity of contest is abated; a more general respect is paid to external appearances, and to the sentiments of virtuous men; innumerable blessings have been silently communicated to individuals; learning has been preserved and promoted; war has lost much of it's savage fierceness; and slavery, personal and public, has been diminished. 'The calamities consequent on the wickedness of christians, can certainly bring no just imputation on the credit of a religion, which, had it been duly obeyed, would have effectually prevented both.'

The preceding discourses immediately respect the evidences of christianity. With regard to the rest, which are chiefly of the practical kind, it may suffice to mention the subjects, and to add a short specimen.

Sermon vi. On the influence of the holy spirit. vii. The redemption of man universal. viii. The excellence and importance of the holy scriptures. ix. The vices of christians detrimental

tal to the general interests of religion. x. On the duty of example in matters of indifference. xi. On the government of the thoughts. xii. On the commission of small faults. xiii. The danger of assuming the appearance of vice. xiv. Against doing evil, that good may come.

Throughout these discourses runs a general vein of good sense and correct taste. The sentiments are just and important, and the language classical and elegant. The sermon on that moral hypocrisy, which assumes the appearance of vice, is particularly excellent. We copy the following passage, on two sources of this conduct, false shame and vanity. p. 316.

‘ It is indeed matter of great and just complaint, that there are few things, of which men seem to be more ashamed, than of their religion. Their vices display themselves openly and before the sun; while their modest virtues shrink from the eye of observation; the pious stealth is committed with a guilty blush, and concealed with disgraceful care. Or, if by chance they are betrayed into an act of goodness, which cannot easily avoid detection, they have still the art of disclaiming its merit, by ascribing it to some mean and unworthy motive. Thus decency is become a more fashionable term than duty; and attendance on the offices of devotion is oftener excused than justified: it is a deference due to the public opinion, the public manners, the public authority, or in short any thing, excepting only what it should be, the conscientious observance of our own religious obligations. But surely nothing can be more fatal to the cause of virtue, than the weakness and treachery of such a defence: which instead of the life and substance of religion, deludes us with an empty form; and for the spirit and energy of virtue, presents us with the pageantry of appearances, and the mere outside of constrained decorum.

‘ Another motive, and the last I shall at present enlarge on, is vanity: the progress of which is so rapid, as scarcely to leave any discernible interval between the affection of vice and its reality. On entering the great scene of the world, a rash and forward temper, ambitious of distinction and impatient of control, is very apt to mistake the boldness and novelty of opinions for a mark of truth and genius; and to consider the neglect of rule and contempt of restraint, as a sure test of superior spirit. Hence in theory he becomes a professed admirer of liberal sentiment and unconfined enquiry; he praises what he cannot approve, assents to what he does not understand; rejects the common notions of common sense, to shew his depth of reflection; and to prove incontestably his liberty of thought, submits without reserve to the authority of every positive infidel. In practice also, he suddenly ventures, with full confidence in his own firmness, to mix with the vices, he really abhors, for the sake of the loose gaiety and the daring spirit, which he fondly admires. His first and most arduous effort is to calm the painful emotions of a naturally good heart: by degrees he learns to suspend the rising sentiments of virtue, he catches the language and manners of his companions, from whence there remains but one short step to their vices.’

ART. VI. *The Consequences of the Vice of Gaming, as they affect the Welfare of Individuals, and the Stability of Civil Government, considered; a Sermon, preached in the Cathedral Church of Winchester, by Thomas Rennel, M. A. Prebendary of Winton, and Rector of St. Magnus, London Bridge. 8vo. 66 pages. Price 1s. Rivingtons. 1794.*

NEVER is preaching more useful, than when it is specifically pointed against prevalent vices. And certainly no vice in great cities at least, is more prevalent, or calls more loudly for strong animadversion, both from the pulpit and the press, than that of gaming. This destructive enemy to every personal, domestic, and civil virtue, is powerfully attacked in the sermon now before us, by the weapons of reason and eloquence. The author, who appears to have been an attentive observer of the mischiefs which he describes, examines the recesses of the gamester's heart, and finds it debased and vitiated by an inordinate love of lucre, a disposition to fraud, an ungovernable ferocity of temper, a fixed relentlessness and total insensibility to misery, and a destitution of natural affection. In tracing it's effects upon personal character and happiness, he represents it as depriving those, who are habitually addicted to it, of that shame which is moral vitality, indisposing them for the duties of religion, and tending to destroy every principle of piety to God and benevolence to man.

With respect to the influence of gaming upon civil society, it is shown, that this vice immediately strikes at the vitals of public virtue, order, and happiness. So fatal, in the opinion of Mr. R., is the influence of this pestilential disease, that, while it remains in vigour, neither the wisest counsel can long protract, nor the most active exertions finally avert, the evils which threaten us.—'Here,' adds he, 'ruin must be resisted, here only it can be resisted. Before the lower ranks of men can be brought back to that respect for their superiors which can alone ensure peace and happiness both to high and low, they must cease to render themselves vile in the eyes of men by the degradation, the beggary, and the meanness, which the gaming table entails upon them.'

There is, doubtless, much truth in this representation of the fatal consequences of gaming; and very desirable it certainly is, that every proper remedy should be applied to the cure of this disease. We must remark, however, that the mischievous consequences produced by this practice are sufficiently numerous, without imputing to it effects with which it has no apparent concern. This writer connects with a love of gaming that political discontent, which at present disturbs the community; and even that spirit of theological innovation, which gives so much alarm to the friends of ancient establishments. A love of gaming, he says, is not unfrequently united with the frivolous, slight, and petulant paradoxes of modern socinians. This is surely going a little out of his way, to have a stroke at heresy. We must add too, that Mr. R. has not sufficiently distinguished the destructive rage of gambling, and the innocent amusement of card-playing for very small sums, where the principle object is mere pastime. The latter practice, however frivolous, certainly does not deserve the harsh epithet of vicious; or should those, who indulge themselves in it, be loaded with the guilt, or the infamy, of the professed gamester.

ART.

ART. VII. *A Concise View of the History of Religious Knowledge, from the Creation of the World to the Establishment of Christianity. Intended as an Introduction for Young Persons and others to a proper Apprehension of the Origin, Progress, Principles, and final Settlement of the Christian Church; on the Authority of the Holy Scriptures.* 8vo. 210 pages. Price 3s. sewed. Robinsons. 1794.

UPON orthodox principles, and according to the more popular interpretations of the bible, this is a good manual of scripture history. It comprehends the whole period from the creation of the world to the fourth century of the christian era. It states the leading facts in concise terms, and with such glosses upon the narrative, as have commonly been put upon them by those commentators, who adhere to the established system of doctrine. Sundry connecting portions of history are added, from the apocryphal books and from other writings, but without any references to authorities.

ART. VIII. *Reason and Revelation: or a brief Answer to Thomas Paine's late Work, entitled "The Age of Reason."* By Thomas Bentley. 12mo. 40 pages. no publishers name. 1794.

FROM the cheap form in which this pamphlet is printed, it appears intended for general circulation, as a popular reply to Mr. Paine's *Age of Reason*. And if familiarity and vulgarity of language were all that were necessary, this piece might answer the purpose. But it has both deficiencies and redundancies, which render it very inadequate to the design of counteracting the infection of Mr. Paine's infidelity. In that accurate inquiry and methodical discussion, which the subject requires, it is deficient; for the writer only throws out a few cursory assertions in opposition to the observations of Mr. Paine. In easy belief it is redundant; for, though Mr. B. rejects many articles of orthodox faith, he believes that Socrates, and many other heathens, had an internal, mental revelation from God; that the wisdom of an Alfred, a Wickliffe, a Luther, and a Locke, was immediately communicated from heaven; and that he himself, with many of his acquaintances, has had experience of these communications in dreams and visions, in which one thing has been represented by another.—In short, Mr. B. has too little learning and philosophy, and too much fanaticism, to write a rational and satisfactory answer to the "*Age of Reason*."

NATURAL PHILOSOPHY.

ART. IX. *A View of Nature, in Letters to a Traveller among the Alps. With Reflections on Atheistical Philosophy, now exemplified in France.* By Richard Joseph Sullivan, Esq. F.R.S. and F.A.S. in six Volumes.

[Continued from page 18 of this volume.]

OF the valuable contents of this work, the result of ingenuity and industry happily united, our readers are already in part apprized, from the account we have given of the first two volumes, and the copious extracts which we have laid before them on several curious and important subjects in physics. In our account
of

of the remaining volumes we find it necessary, however reluctantly, to confine ourselves within more contracted limits. But we shall not, we are persuaded, take our leave of the work, before we have impressed our readers with a full conviction, that the author possesses respectable talents, which he has assiduously applied to very useful purposes.

The principal subject of discussion in the *third* volume is animal and vegetable life. After remarking the common elementary principles, which, amidst an infinite variety of forms, belong to animals and vegetables, Mr. S. proceeds to examine those properties of animals, which are generally understood to constitute their specific differences. The nervous system he admits to be the organ of sensibility, but is of opinion, that animal motion, and the different modes of animal life, are not to be explained upon mechanical principles. He finds in the soul a source of perception and intelligence, wholly distinct from the body; and maintains, that whatever dependence mind has upon body is only arbitrary, and wholly to be referred to divine power. The opposite systems of universal materialism, and universal spiritualism, he holds to be equally absurd. He gives a sketch of the doctrines of the ancients and moderns concerning ideas, and maintains, contrary to the prevalent opinion, the existence of *innate* ideas. As our author appears to lay great stress upon this point, we shall quote a part of his argument.

Vol. III. P. 143. 'The mind is not a *rasa tabula*, though, at the same time, it must be allowed, we gain no actual knowledge of the latent ideas which it possesses, but as they are awakened by reflection and experience. In the human frame, sensibility is first unfolded, next instinct, then memory; after these, the understanding; and last of all, the will. All the faculties are rendered active, a short time after birth; but, a considerable space of time passes, before they are perfectly developed. The infant at first, has only particular sensations; objects appear unconnected: when the number of these sensations, however, are multiplied, the child compares them; perceives their identity or difference; begins to range them in certain classes, according to analogy, and to form ideas. From this instant, the innate desire of happiness has its determinate object, and the will pursues some known good. Is not an animal, also, in general brought forth with every one of its external members? And does it not complete its growth, not by the production of any new member, but by addition of matter to those already formed? The same holds good with respect to internal members: these are coeval with the individual, and are as gradually unfolded.

'For a moment contemplate the workings of your own mind. Do you not find that all notions and ideas come by reflection; that is, by turning your eyes and thoughts inward upon yourself? Now, why should you consult your own mind, if there be no characters of truth, no ideas of things to be found there? If our ideas and notions came from without, they would be as immediately printed upon the mind, as the objects of sense are: the soul would be wholly passive in knowledge, as it is in sense: and

and all men's notions would be as exactly alike, as their sensations are. Whereas, we know that truth is not discovered, without difficult and laborious research. Men turn over their minds, and examine all the ideas they can find there, till they hit upon such a train of thought, as like a clue leads them to those secret recesses, where such ideas are to be found: which is the reason why men differ so much in their notions of things; that some men are ignorant of the most useful truths; that others see but a little part of them; but, that others have distinct and clear notions, which they assent to without doubt or hesitation.

‘Mind is the most ancient of things, says Plato: it alone has activity, the principle of motion, and is the efficient cause of every thing. There are ideas, indeed, which are of a much higher order than those which we abstract from matter, being the models, or archetypes of all material forms. Of such ideas, the intellectual world is composed, of which the material is no more than a copy. There are other intelligences, also, in the universe, besides ours, and infinitely superiour to ours; and One, the highest of all, in whose intellect resides that intellectual world, and who is not only the efficient cause of all things, but, virtually comprehends in himself every thing existing. Locke, however, makes mind, in contradistinction to this, so dependant upon body, as not to operate without it, and to know nothing beyond sensation, and the ideas of sensation, as he calls them. But, to what dreary consequences does not this lead? It is an irksome thing to say, but the truth must not be suppressed, that there is scarcely any objection to the belief of a God, more formidable than to teach that mankind are made without any connate natural impressions and ideas of their Maker; or of good and evil: for if all the knowledge we have of God, and of good and evil, be made by ourselves, atheists will easily conclude, it is only the effect of education, and superstitious fears; and satisfy themselves, they can make other notions, more for the ease and security of life. This at least is certain, that no man who believes the idea of God, and of good and evil, were originally impressed upon our minds, when they were first made, can doubt, whether there be a God or an essential difference between good and evil.’

Many philosophers will be disposed to controvert the validity of this reasoning in general, and particularly will be inclined to think it no real advantage to the cause of religion to rest it upon the ground of innate ideas and principles. But we must not stay, to contest the point with our author.

A comparison is next drawn between man and other animals, and his superiority is shown to consist in the power of language, in a capacity of improvement, and in moral principles. The freedom of the human will is strenuously maintained, but upon grounds which seem to indicate some degree of confusion in the writer's ideas upon this subject. He does not correctly distinguish between philosophical freedom of volition and popular freedom of action.

Many

Many ingenious observations are offered on various classes of animals ; and several of their more curious phenomena are enumerated. Respecting the vegetable kingdom, different methods of classing plants are mentioned ; a general idea is given of their physiology ; and observations are made on their chemical analysis. The similarity of animal and vegetable life is remarked ; the provision in nature for the continuance of vegetable and animal existence is considered ; different systems of propagation are examined. The manner in which animal and vegetable substances are resolved into their respective elementary particles is described ; and the first principle of life is maintained to be immaterial. On these subjects the author has collected much curious matter, and made many ingenious observations.

In the *fourth volume* the first subjects which engage our attention are the doctrines of the immortality of the soul, and the existence of a Supreme Being. The importance of these doctrines is eloquently displayed, and the natural grounds on which they rest are clearly stated. But it was not to be expected, that on such beaten ground the author should be able to advance any thing essentially new. Of his energetic manner of writing upon these subjects we shall give a specimen.

Vol. IV. p. 91. ‘ What is nature ; that is, what is it in contradistinction to the Author of nature ? Examine it narrowly ; you will find it eludes every possible research. Who teaches the young of all animals without exception, first, to make use of their limbs, and move their bodies ? It is a secret, you will say, to all the philosophers on earth, how spontaneous motion is performed. And how can every brute, every creature, so readily perform an action, the nature and reason of which is such a mystery ? Who guides them in their work ? Spontaneous motion, in the first instance, is neither performed by reason, nor by habit. Is not the constant direction of Deity therefore necessary ? Is it not necessary also in the formation of animals, as well as vegetables ? And farther, when the little living creatures have no faculties to contrive, nor knowledge to comprehend, the mysterious process they are employed in, is it not still equally necessary, and equally plain, they must be guided by the same wisdom, which constantly directs the formation of their bodies ? Were it not for this providential direction, no species of animals, not even man, could overcome the first difficulties of life, but must inevitably give up their new-gotten breath, under an inability and ignorance what to do to preserve it. Nature, therefore, may be styled the divinity of the atheist ; the knowledge of the ignorant, and the refuge of the slothful mind, in which all contradictions are consistent. Nature, as an universal unmeaning cause, supercedes every inquiry ; and as a mere non-entity, requires neither fear nor reverence.

“ He is a superficial philosopher,” says a great writer*, “ who adheres to atheism.” But, I rather think, with all deference, it should be said, atheism is not the vice of ignorance, but of misapplied knowledge ; although I believe it to be true, in fact,

* Bacon.

that sound learning and information never made a man an atheist. Many, indeed, have doubted; for incertitude is the lot of humanity. But few, if any, have denied, who have thoroughly considered. There are, and have been unquestionably, persons who have never set themselves heartily to be informed; who have secretly wished the general belief not to prove true; who have been less attentive to evidence than to difficulties; and who, of course, have been incapable of conviction, though upheld by demonstration. And yet this description of men is ever the most contaminated by bigotry. They are wedded to opinions full of contradiction and impossibility, and at the same time reject opinions merely because they agree with common sense. Notions, that fall in with the common reason of mankind, and that have a tendency towards promoting the happiness of society, they explode as errors and prejudices. But, they should, for the public good, act at least so consistently, as not to burn with zeal for licentious emancipation, and for absurdity.

‘The awful, unaccountable, and epidemical contempt, which has sometimes been shewn for an Eternal Being, is incomprehensible. Yet, there is no language in which you will not find the exclamation, “O my God!” No man who is grievously afflicted, no father or mother, who are deprived of their offspring, who will not cast up their eyes to heaven, and in their misery heave out a secret sigh towards the Supreme Being. It is a strange influence which custom has upon perverse and crooked spirits, whose thoughts reach no farther than their senses, that what they have seen and been used to, they make the standard and measure of nature and reason. No men are more tenacious of their little opinions, nor more petulantly censorious. And it is generally so, that those who have the least evidence for the truth of favorite opinions, are most peevish and impatient in the defence of them. These men are the last to be cured of prejudice, for they have the worst of diseases, and do not so much as know themselves to be sick. Weak reasons commonly produce strong passions: and he who believes that dead matter can produce the effects of life and reason, is an hundred times more credulous than the most thorough-paced believer that ever existed.’

Mr. S. now returns to his investigation concerning the ancient state of the world. He acknowledges the age of the world to be uncertain, and adverting to the opinion before maintained, that the deluge happened to an earth anterior to the present, after which this earth, on the waters rushing into the mighty caverns of the deep, showed itself in its present form, he by a very learned research proves, that the atlantides, frequently mentioned by the ancients, were a people who existed before the mosaic deluge, and whose history is lost, and that there was a cultivated state of society prior to any written records. We shall transcribe a part of this elaborate investigation.

Vol. IV. P. 198. ‘The most ancient religions were apparently little better than the remnants of anterior systems, and evidently bore the marks of the accumulated error of ages. The closer we examine them, the less we perceive of a primitive or original institution. Every trace manifests deviation or depravity. It is the

the general lot of sacred predilection, rarely to retrench, but more generally to add. Superstition is the rust of the human intellect. It commences, indeed, in the infancy of society; but, it does not arrive at the complete destruction of truth, until the principle upon which it acts is totally shut out from observation. Sanchoniatho assures us, the Phœnician cosmogony, transmitted to us by him, was taken from Taatus, who was the same as the Egyptian Hermes. "The first principle of the universe," says he, "was a dark, spiritual, or windy air; or a spirit of dark air, and a turbid obscure chaos. All these things were infinite, and for ages had no bounds. But, when the spirit was affected with love towards its own principles, and a mixture followed, that conjunction was called desire. This was the beginning of the formation of all things; but the spirit did not know, or acknowledge its own production. From this conjunction of the spirit was begotten *Môt*, or heterogeneous combination; and of this came the seed of all creatures, and the generations of the universe. Certain animals had no intellectual capacity bestowed upon them; although from them proceeded intelligent animals called *Zophasemin*, or contemplators of heaven, being formed alike in the shape of an egg. Immediately with *Môt*, the sun, moon, and stars, and larger constellations shone forth. Thus, two principles existed. One was a turbid, dark chaos; the other a spirit, or prolific goodness, forming and incubating the corporeal world into perfection.

' The Egyptians commenced their history with the atlantides. Sanchoniatho, who had consulted the sacred books of Egypt, without positively mentioning the atlantides as a people, yet speaks of their chiefs. The most celebrated heroes of the early Greeks were, according to Diodorus, of the same nation. In all these fables, the foundation is the same. Since, therefore, so many nations, the Greeks, as well as those whom they denominated barbarians, derived to themselves an honour from descending from the children of Atlas; since Saturn, Rhea, Jupiter, Juno, Mercury, Osiris, and Isis, have apparently the same origin; since, in fine, language, writing, arts, sciences, and astronomy, are attributed to them, is it not approaching towards a strong probability, that such a people did exist, but that the region which they inhabited is now no more?

' The date given by Plato to the existence of the atlantides, is also not to be forgotten. The eastern nations, as I shall soon more accurately explain, had years of various durations, some even so inconsiderable as a diurnal revolution, a simple day and night. Those of three and of four months, however, seem to have been universally prevalent. Plato thus places the defeat of the atlantides by the Athenians, 9000 years before Solon. Solon lived 620 years before Christ. These, taken together, and calculated as years of three months, the date when this island disappeared, does not in any very extravagant degree differ from that of the deluge. It accords, likewise, with the synchronisms, not only of the Septuagint, but of all the nations that we have historical or astronomical calculations to deduce from. But, one

circumstance is peculiarly striking; the chief of these people, whom the greeks afterwards made a mountain of, and on whose back they placed the heavens; this man is said to have been the first who exposed himself in a vessel upon the ocean. Critics also contend, that Atlas was an astronomer, and that he first instructed the egyptians in the knowledge of the sphere and the planetary system.

‘ ——— docuit quæ maximus Atlas;

‘ Hic canit errantem lunam, solisque labores,

‘ Arcturum, pluviasque Hyadas, geminosque Triones.’ Virg.

‘ But what does Homer allude to when he calls Ocean the father of the gods, and Orpheus the father of men?

‘ Here, however, for a moment let us attend to what is to be drawn from more distant sources of information. Among the hindoos we find as it were a new creation, descending from the sun and moon, and whose epochs of creation and deluge absolutely agree with the mosaical accounts. This race commenced at a deluge. It is called the third age. The periods, indeed, are calculated as millions of years, but as I have above remarked, they are not to be taken as solar years. The hindoos, as well as their disciples or contemporaries, the chaldeans and the egyptians, had years of arbitrary determinations. They had months of fifteen days; and years of sixty days, or two months. In a word, they had also their solar and their lunar years; and hence probably, their dynasties of the sun and moon. One of the most curious books, in fact, in the sanscreeet language, and one of the oldest after the Vedas, commences, “The sun causes the division of day and night, which are of two sorts, those of men, and those of gods; the day for the labour of all creatures, in their several employments, the night for their slumber. A month is a night and a day of the patriarchs. A year is a night and a day of the gods. Four thousand years of the gods, at the beginning and at the end, are as many hundred years. In three successive ages are thousands and hundreds diminished by one. The aggregate of four ages amounting to twelve thousand divine years, is called an age of the gods; and a thousand such divine ages added together must be considered as a day of Brahma: his night also has the same duration.” And such is the arrangement of infinite time, which the hindoos believe to have been revealed from heaven. But had not the greeks their year of six months at a much later period? The age of the world, however, by attention to such modes of computation, will be found to be very nearly the same in the writings of Moses, and in the calculations and traditions of the brahmans. Of this also, we have a remarkable coincidence among the persians. But what is still more curious, each of the respective four ages of the hindoos, is made to finish with a deluge; and this deluge to be universal, and to be followed by a new creation. Does not Hesiod make Jupiter create and destroy four ages in the same manner? These ideas of people so distantly situated must be founded on some similar grounds of historical fact.

Plato

‘ Plato says, all that had passed for eight thousand years previous to his time, was recorded in the sacred books of Saïs. In these books, the Atlantic island was said to have been swallowed up. But let us take a very able investigator's calculations on this question. Bailly, in treating of the third age of the hindoos, which answers to the date, as well as authenticates the astronomical phenomena, contained between our era of creation and of deluge, establishes these very remarkable epochas.

The Septuagint gives	- - - - -	2256 years
The Chaldean give	- - - - -	2222.
The Egyptians in the reign of the sun	- - - - -	2340.
The Persians	- - - - -	2000.
The Hindoos	- - - - -	2000.
The Chinese	- - - - -	2300.

‘ And as a farther confirmation, the same writer gives the singular coincidence of the age of the world, as given by four distinct and distantly situated people.

By the ancient egyptian chronology	- - - - -	5544 years
By the hindoo chronology	- - - - -	5502.
By the persian chronology	- - - - -	5501.
By the chronology of the jews, according to Josephus	- - - - -	5555.

‘ The universal effusion of the waters was, in fact, the basis of an incredible number of ancient opinions. The chaldeans had the history of their Xisurus, who was the mosaic Noah. The egyptians said, Mercury had engraven his doctrines of science on columns, which had resisted the violence of a deluge. The grecians had their Phryxus, and their Deucalion's flood, the accounts of which, in epoch, cause, manner, preservation, resting of the ark, or vessel on a high mountain, and the subsequent sacrifices to the divinity, tally exactly with the traditionary accounts of Noah. The chinese have their Peyrun, a mortal, loved and protected by the gods, who saved himself in a vessel at the general inundation. The hindoos say, the waters of the ocean spread over and covered the face of the whole earth, *excepting one mountain to the north*; that one woman, with seven men, saved themselves on this mountain; that they saved also two animals and two plants of each species, to the amount in the whole of one million eight hundred thousand; that the waters at length retired, and the woman, with one man, descended the mountain, as husband and wife, leaving the others where they were. The hindoos likewise add, in speaking of their god Vishnou, that it was at the deluge he metamorphosed himself into a fish, and conducted the vessel which preserved the wreck of the human race. This vessel we likewise find mentioned in the northern parts of the world, and in the Edda. The giant, Ymus, having been killed, there flowed from his veins so prodigious a quantity of blood, that all the people of the earth were submerged and destroyed, excepting only Belgemer, who saved himself in a vessel with his wife. Do not these all unequivocally tend to the authenticating at least the historical part of a deluge? A tradition so strongly, and so universally admitted, could not have taken

its rise in imagination. Men, in the infancy of society, do not endeavour to perpetuate the memory of that which never had existence.'

Various arguments are brought to prove that the present surface of the earth has been covered with water. The most ancient civilized nation on historical record is, according to this writer, the scythian. It's elevated situation, it's monuments, indian and european historical memoirs, and etymological arguments, are brought in confirmation of this opinion. The origin of all the european nations is traced to the celts, or the scythians. The course of migration is shown to have been from North and East to South and West. The origin of letters is traced back to Scythia. The celtic origin of the ancient britons and gauls is maintained; the irish are proved to have been derived from the same stock; the ancient history of Ireland is investigated, and it is maintained to be probable that it was originally colonized by the milefians. Many circumstances are accumulated to prove, that Ireland was civilized in a very remote period. Druidism is said to have been of scythian origin. The character, mythology, and language of the ancient goths are investigated; and their origin is referred to Scythia.—In order fully to perceive the merit of these learned researches into antiquity, they must be perused in connection; yet we are willing to give our readers a taste of the profound investigations pursued in this part of the work. We shall select some of our author's observations on the last mentioned subject of the origin of the goths and their character.

Vol. v. p. 163. 'These goths, and in general all the conquerors of the roman empire, came, as I have often mentioned, from Scythia, that is, the north east parts of Europe, and north west of Asia, comprehending all the country now known by the name of Tartary, and a considerable part of Muscovy and Siberia. It is a vulgar error, that they were originally northern nations. The fact is, they all came from the east, which is the true *Officina Gentium*, not the north. Now these very people, in their other ramifications, we have seen a lettered people. Neither can I very readily connect the existence of an accurate and grammatically constructed language with a total ignorance of the first elements of literature. I am far from believing the use of letters to have been generally known. But even in the tempests which then so fiercely raged, might not some little bark have floated down the surface, and preserved some trifling fragments of more perfect erudition?

'Nations are not so tenacious of their customs and manners, as they are of their aboriginal tongues. Conquest may confine the bounds of a language; commerce may corrupt, or may improve it; new inventions, by introducing new words, may bring the old into disuse; a change in the mode of thinking may alter the idiom; but it is never to be extirpated, except by the extirpation of those who use it. It retires from successful invasion among rocks and deserts; it subsists with the remains of a people; even mountains and rivers in part retain it, when the people are no more. The romans, who endeavoured to make their language universal

universal through the whole *orbis romanus*, yet could not at all times succeed. They conquered Greece, but they did not make their language triumph there, as well as their arms.

‘ It is said, that under the reign of the emperor Valens, in the year 369, Ulphilas, bishop of those goths who were settled in Mæsia and Thrace, translated the Bible into the gothic language, and that he first taught these mæso-goths letters. A fragment of this identical version of Ulphilas was many years ago discovered in the abbey of Werden in Westphalia. In examining it, the letters were found to be in every respect dissimilar to the runic character. Their numbers were likewise twenty-five, whereas the runic were only sixteen, and it was formed, with slight variations, from the capitals of the greek and latin alphabet. This fragment, which is now preserved in the library of Upsal in Sweden, is known by the name of Codex Argenteus, the letters being all of silver, except the initials, which are of gold: and what is still more singular, these very letters appear, not to have been written with a pen, but to have been stamped, or imprinted on the vellum, with hot metal types, in the same manner as the backs of books are lettered.

‘ The runic character thus might have had a being previous to the introduction of christianity. Ulphilas also might have been entitled to the honour of inventing a new character, as he might not have chosen to employ, in so sacred a work as the translation of the Bible, the letters which the goths had, in his eyes, rendered infamous by superstition. Moreover, it is not the least impracticable method of instilling new principles, to introduce a new way of writing, and thereby to render the old method mysterious and unintelligible. Many instances of this occur in history. In a stone chest, discovered at Grenada in Spain, the acts of the council of Illiberis, held A.D. 304, were found, and in thorough preservation. They were written or engraved on plates of lead, in gothic characters; whereas, most other writings, during the continuance of the gothic empire, were made in the latin tongue, and in latin characters.

‘ The various alphabets of different nations are made by degrees, and from originals and causes which it is impossible to discover. One thing, however, is certain, that the fluctuations in the shape of alphabetical characters, have on certain occasions been formed by the fashion of the day. Towards the middle of the fifth century, Cyril was sent from Constantinople to preach the gospel to the sclavonian nations, who then inhabited Hungary, Bulgaria, Moravia, and Poland. He also, we are told, in the style of Ulphilas, invented, and communicated to the sclavonians a character, and a knowledge of letters. His alphabet, however, formed after the capitals of the greek alphabet, consisted of thirty-nine letters. The tribe of sclavonians who were afterwards called russians, when they quitted the shores of the Danube to found another empire, still further to the north, took this alphabet with them, but reduced it to its present number, thirty. But might not this alphabet of St. Cyril have been rather an improvement upon an old sclavonian character, than alto-

gether an invention of his own? I ask the question, because I cannot conceive how the slavonians, with their various dialects, could have been altogether ignorant of letters. Their language, besides the countries I have mentioned, was that of Croatia, Carinthia, Carniola, Esclavonia, Bornia, Servia, Albania, and Dalmatia. From Venice to Kamschatka, it was understood. At this hour they speak it in Istria, Silesia, Lusatia, Pomerania, Mecklenburg, and even to the frontiers of Holstein. Look at the map, and tell me if you can suppose, a people so situated, so closely bordering upon the scythians, to have been ignorant of letters until the fifth century of Christ?

Mr. S. passes on to the ancient state of the israelites, whom he looks upon to have been posterious to the scythians. The jewish scriptures, and particularly the character and laws of Moses, are vindicated against the ridicule of Voltaire, and other deistical writers. At the same time, the necessity of interpreting the history of the creation and fall of man allegorically is acknowledged. That Mr. S., though a zealous advocate for religion both natural and revealed, does not take up his opinion with bigoted credulity, may be seen from the following extract:

VOL. V. P. 191. 'Revelation and history are distinct things. Revelation comes from God, but history is the production of man, and in consequence is liable to all the imperfections and fallibility of man. It does not follow, because the erroneous and popular prejudices of the times led the israelites to imagine the earth a vast plain, and the celestial bodies no more than luminaries hung up in the concave firmament to enlighten it, that the whole of the mosaic history is to be called in doubt, or that Moses could not be a proper instrument in the hands of Providence, to impart to the jews a divine law, because he was not inspired with a fore-knowledge of the copernican and newtonian systems. We are too often misled, I am sorry to say it, by the common notion that the Scriptures are the word of God. They are undoubtedly the sacred repository of all the revelations, promises, dispensations, and precepts, which God vouchsafed to make to the jews: but by this expression we are not to understand that every part of this voluminous collection of historical, poetical, prophetic, theological, and moral writings, which we call the Bible, has been dictated by the immediate influence of divine inspiration. Such ground is not to be defended. Pertinacious bigotry may chuse to adhere to it; common sense, however, must see how fatally this operates. St. Austin, indeed, on the authority of Isaiah, would have faith to precede reason. "Unless ye believe, ye will not understand." That is to say, we should first believe, that we may afterwards be able to understand what we believe. But can any thing be so revolting, as the principle which makes belief precede, instead of following the understanding of a question? Were nothing else to be considered, it cannot be supposed the Scriptures are sheltered from the negligences of copyists or transcribers. The various readings are undoubted proofs of various errors. And I am not afraid to say, we should look upon these as manuscript imperfections in manuscript authorities.

• Boling-

* Bolingbroke, who attended very little to the rules of decency when the Scriptures fell in his way, compares the history of the Pentateuch to the romances of which Don Quixote was so fond, and pronounces the man who receives it as authentic, as mad as the knight. Those who attempt to justify it, says he, have ill hearts as well as heads, and are worse than atheists, though they may pass for saints. Such narrations cannot make the slightest impressions on minds fraught with knowledge and void of superstition. Imposed by authority, and assisted by artifice, the delusion hardly prevails over sober sense; blind ignorance almost sees, and rash superstition hesitates: nothing less than enthusiasm and phrenzy can give credit to such histories, or apply such examples.

‘ With an unfeigned sincerity, I am proud to declare it, I honour and reverence the sacred Scriptures: but I am not in consequence bound to honour and reverence all the rust and refuse, which they may have collected in their long and perilous voyage, and during the disaster of their captivity. Neither am I to suppose, from the hebrew phraseology, that God talked with Abraham and others, mouth to mouth, and with an audible voice, as one man would with another; or that men were almost as familiar with angels as with their fellow men. These are things not to be believed, for they are contrary to nature and reason, and to all the general laws and harmony of the world. But, figuratively and allegorically I must allow, they are to bear an interpretation; especially when we know there are passages which give the most sublime ideas of the majesty of the supreme Being, the glory of his works, and the incomprehensible methods of his providence.

‘ The Bible, indeed, were it considered in no other light than as it respects the history of mankind, is the most venerable monument of antiquity that is extant. In every part of it there reigns a character of simplicity, and an impartial regard to truth. In no parts are there false and flattering accounts of the jewish nation, or partial and elegant encomiums on their great men. Their renowned actions, it is true, are recorded, but their faults are also related. With a noble freedom they reprove their kings, princes, priests, and people. No men ever formed their history so much to the disadvantage of their own nation, or charged themselves with such repeated revolts from the religion and laws of their country. In short, in the narrative of the Scriptures, I see an oriental story delivered in an oriental dress, which dress is familiar even at this day. In the moral, I see practical and excellent precepts; in the prophetic, I see mysterious but astonishing anticipations; and in the poetical, a strain of unexampled dignity, sentiment, and elevation.’

The sciences, arts, and letters, of the greeks and romans, Mr. S. traces back to the scythians. The grecian theology he examines, and finds to have been founded on phenomena of nature, and on the belief of one supreme deity, and to have descended from Scythia. The ancient state of Italy passes under his view, chiefly with respect to the national character of the romans. Both Greece and Rome he maintains to have been intolerant with respect to religion.

The

The *last part* of our author's extensive plan is, to defend the christian religion against the attacks of infidels. With this view, he asserts the incompetency of human reason to the full discovery of moral and religious truth, and the necessity of revelation to correct it's errors and abuses; illustrates the excellence of the moral spirit of christianity; insists on the circumstances attending it's first introduction, which establish it's credibility; takes a general view of the evidence arising from prophecy and from miracles; examines Mr. Hume's objections against their possibility; expatiates largely on the mischievous tendency of infidelity; illustrates the great benefit derived from christianity, with respect to the doctrine of a future state; obviates objections arising from some of it's doctrines, real or supposed; exhibits a view of the progress of christianity, and it's actual effect upon ancient establishments, customs, and manners; maintains it's spirit to be peaceable and gentle, yet not inconsistent with vigorous exertions in active life; rescues it from the disgrace brought upon it by the ignorance, the superstition, the bigotry, the craft or the immorality of it's professors; and represents it's moral effects in suggesting the most powerful motives to virtue, and affording the sublimest sources of consolation. These subjects occupy the author's attention through the latter part of the fifth and most of the sixth volume. The principal arguments on these subjects are introduced into this work, but are neither disposed in any systematical arrangement, nor expressed with the close precision of logical disquisition. The author always keeping in view the principal end of his work, that of impressing conviction upon the young and dissipated, has chosen to treat the subject in a less artificial manner, and to unite with strength of reasoning the insinuation of familiar address, and the energetic influence of an appeal to the heart.

From this part of the work, which from the nature of the subject admits of little originality, it may be sufficient to make a short extract. We shall select, as a specimen of our author's method of arguing in it, his reply to Mr. Hume's argument against miracles, from the impossibility of believing what is contrary to experience.

VOL. VI. P. 41. 'The proof arising from *experience*, though it is Mr. Hume's main pillar, amounts to this, and nothing more, that we learn from it what is conformable to the ordinary course and order of things; but we cannot learn from it that it is impossible things or events should happen, in any particular instance, contrary to that course. An event may happen, for instance, though it be contrary to the usual course of things, which cannot certainly, with absurdity, be said to be impossible, though there be no testimony whatever to support it. If it be possible, then, there is place for testimony. This testimony ought, indeed, to be so strong, and so circumstanced, as to make it reasonable for us to believe it: yet, if we have sufficient evidence to convince us, that such an event hath actually happened, however extraordinary or miraculous, surely no argument, drawn from experience, can prove it hath not happened.

‘ Mira-

' Miraculous nature, and absolute impossibility, are not synonymous terms. But we are told, God himself cannot effect a miracle: though almighty, it does not, upon that account, become a whit more probable; since it is impossible for us to know the attributes or actions of such a being, otherwise than from the experience we have of his productions in the usual course of nature. I have already shewn you, I think, the glaring absurdity of a fixed immutable fate, or of a blind necessity, erroneously called nature. But is it, indeed, the case, that he who contrived and fabricated the universe, or the no less wonderful frame of the human body, who originally suspended the planets in space, and gave the animated species a principle of life, cannot, if it be his will, restore even the dead to life?

P. 60. ' It is clear, I confess, that a past miracle can neither be the object of sense, nor of intuition, nor consequently of demonstration; and of course, philosophically speaking, we cannot be said to know that such a miracle actually did happen. But in all the great and general concerns of life, are we not more frequently influenced by probability than by knowledge; and of probability, does not the same great author [Locke] establish two foundations, a conformity to our own experience, and the testimony of others?

' It is contended, that by the opposition of these two principles, probability is destroyed; or in other terms, that human testimony can never influence the mind to assent to a proposition repugnant to uniform experience. But may not such a reasoner be asked, whose experience do you mean? You will not say your own; for the experience of an individual reaches but a little way; and no doubt you daily assent to a thousand truths in politics, in physics, and in the business of common life, which you have never seen verified by experience. Neither will you appeal to the experience of your friends; for that can extend itself but a little way beyond your own. By uniform experience, then, you understand the experience of all ages and nations, since the foundation of the world.

' Now let us see first, how it is that you become acquainted with the experience of all ages and nations. From history you say. Be it so. Turn to your books, and peruse by far the most ancient records of antiquity; and if you find no mention of miracles in them, I give up the point. Yes; but every thing related therein, respecting miracles, is to be reckoned fabulous. Why? Because miracles contradict the experience of all nations and ages. Do you not perceive you here beg the very question in debate? For I affirm, the great and learned nation of Egypt, the heathen inhabiting the land of Canaan, the numerous people of the jews, and the nations which for ages surrounded them, have all, from their history, had experience of miracles. In a word, you cannot in any other way obviate the conclusion of miracles appertaining to christianity, than by questioning the authenticity of that book, concerning which no less a man than Newton, when he was writing his commentary on Daniel, expresses himself, "I find more sure marks of authenticity in the Bible than in any profane history whatsoever."

' In

‘ In the second place, the principle by which you reject miracles, leads to absurdity. The laws of gravitation are the most obvious of all the laws of nature; every person, in every part of the globe, must of necessity have had experience of them. There was a time, when no one was acquainted with the laws of magnetism; these suspend, in many instances, the laws of gravity: nor can I see, upon the principle in question, how the rest of mankind could have credited the testimony of their first discoverer; and yet to have rejected it would have been to reject the truth. But that a piece of iron should ascend gradually from the earth, and fly at last, with an increasing rapidity through the air, and, attaching itself to another piece of iron, or to a particular species of iron ore, should remain suspended in opposition to the action of its gravity, is consonant to the laws of nature. I grant it; but there was a time when it was contrary, I say, not to the laws of nature, but to the uniform experience of all preceding ages and countries; and at that particular point of time, the testimony of an individual, or of a dozen individuals, who should have reported themselves eye witnesses of such a fact, ought, according to your argument, to have been received as fabulous.

‘ But what are those laws of nature which you think can never be suspended? Are they not different to different men, according to the diversities of their comprehension and knowledge? And if any one of them should have been known to you, or to me alone, while all the rest of the world were unacquainted with it, the effect of it would have been new, and unheard of in the annals, and contrary to the experience of mankind, and, therefore, ought not in your opinion to be believed. Nor do I understand what difference, as to credibility, there could be between the effects of such an unknown law of nature, and a miracle: for it is a matter of no moment in that view, whether the suspension of the known laws of nature be effected, that is, whether a miracle be performed, by the mediation of other laws that are unknown, or by the ministry of a person divinely commissioned; since it is impossible for us to be certain, that it is contradictory to the constitution of the universe, that the laws of nature, which appear to us general, should not be suspended, and their action over-ruled by others, still more general, though less known; that is, that miracles should not be performed before such a being as man, at those times, in these places, and under those circumstances, which God, in his universal providence, had pre-ordained.

‘ But miracles entirely out of the question. In the days of heathenism, the most sacred and the most pure of the religious rites of antiquity were performed on altars, erected to mortals who had enlightened and benefited mankind. The wisest, the bravest, and the greatest characters assisted at these ceremonies with reverence and gratitude. With a general voice they poured forth their praises and their adoration: they cherished the memory of the good; they held their instructors in veneration. Is it to be classically consistent and dignified, then, I would ask the infallible expounders of the book of nature, to take a diametrically opposite line of conduct? Even supposing Christ to have been a mere human

human instructor, is his name, as the dispenser of the most invaluable and unheard of blessings, not to be honoured and worthily treated, at least in an equal degree with the names of Ceres or Minerva? "We celebrate you," says Herodotus, speaking of a certain tutelary divinity, "without knowing what appellation to give you. The Pythia, indeed, doubted whether you were divine or mortal. Whichever be the case, we in our uncertainty, at least, can style you the friend of God; for you, in numberless instances, have been the friend of man, and thence it is our duty to worship you with honour, and we do it with the utmost cheerfulness of heart."

Several other collateral subjects are touched upon in this volume, particularly monastic institutions; the origin and use of image worship; the futility of the scholastic studies of the middle ages; the happy effects of the reformation; the benefit derived to the public from the clergy; the injustice and impolicy of intolerance, and particularly of exclusive sects; and in conclusion, the importance of religious institutions, and of encouraging a liberal spirit of inquiry. But we must content ourselves with merely announcing to our readers, in general terms, a great part of the copious and diversified materials which compose these volumes. We must not however take our leave of the work, without recommending it; not indeed as a general system of philosophy and religion, which it was not the author's design to furnish, but as a very extensive survey of the fields of knowledge and speculation, well adapted to excite in young minds a thirst after knowledge, and to give them large and comprehensive views of the great objects of human inquiry. Both science and religion are much indebted to the author for his able and useful services. O. 9.

P O L I T I C S.

ART. X. *The Constitution of the Athenians, containing curious and interesting Details of the Methods adopted by that ancient People to preserve a Spirit of Democracy in their Commonwealth; and exhibiting a striking Contrast between the Blessings of a limited Monarchy, and the hideous Doctrines of fanatical Republicans.* Translated from the Greek of Xenophon. With a Preface and Notes. By James Morris. 8vo. 48 pages. Price 1s. 6d. Owen. 1794.

THE author is very desirous to persuade us, that Xenophon did not compose the present work out of 'spleen and resentment' to the Athenians, but from affection, and that he wrote it during the peloponnesian war, and some years previously to his banishment.

The reason for selecting and publishing this tract at present is obvious; but it must lose it's effect on every man capable of reflection, for in the ancient republics a representative democracy was utterly unknown, and therefore, the arguments against the assembling of the 'sovereign,' consisting of many thousands of citizens, or their injustice, or their venality, or their cruelty, are all utterly misapplied in modern times, when the affairs of one, or of twenty millions of men, may be transacted calmly and peaceably, by a delegation of a few citizens.

Xenophon complains bitterly of the Athenians, because 'they will suffer no innovations or retrenchments however delicately managed,' to take place in respect to their constitution; and to this he attributes a great portion of the evils with which they were afflicted. While his translator is furious in his resentment against *republicans* and *levellers*, the author speaks with infinitely more liberality concerning those who differ from him in opinion, and even allows, that the bulk of the people are interested in that form of government, to which he is adverse. 'As to me,' says he, 'I excuse in the populace their attachment to democracy, because it is pardonable in every man to procure to himself personal advantages.'

ART. XI. *Xenophon's Defence of the Athenian Democracy; translated from the Greek. With Notes, and an Appendix, containing Observations on the democratic Part of the British Government, and the existing Constitution of the House of Commons.* 8vo. 106 pages. Price 2s. 6d. Nicol. 1794.

THIS is another version of the same work as the former; a third has been lately published by a french emigrant. They have all served as a convenient vehicle of abuse against democracies, and of eulogium on monarchies; but it is to be remarked, that they have very unfairly stated the defects only of the one species of government, while they have displayed all the advantages of the other.

It must be allowed however, in justice to the present translator, that he thinks Xenophon, if he were really the author of this libel on his countrymen, could not have been *serious* on the present occasion.

The appendix contains a few assertions somewhat paradoxical, relative to the advantages of *corruption* and *misrepresentation*; and an eulogy, perhaps ill-timed, on a constitution in which liberty is so admirably guarded by the Bill of Rights, and personal safety so scrupulously protected by the *Habeas Corpus* act!

ART. XII. *Considerations on the present internal and external Condition of France.* 8vo. 60 pages. Price 1s. 6d. Debrett. 1794.

THE author describes France as 'a perfect monster, with teeth and claws of iron, and eyes of fire;' and yet he has the temerity to propose that Switzerland, and the other neutral nations, should commence hostilities against such a formidable and uninviting adversary.

The citizens of the new republic are represented as 'a sovereign mob, sitting sans culotted, upon a rude heap of broken crowns, sceptres, mitres, croziers, &c.;' their language is termed 'the Babel of tongues;' the present contest is said to be, on our part, 'the cause of humanity towards twenty-five millions of people;' and for our better comfort, we are told, that this 'dragon in the shell' wants 'iron, and possibly nitre.'

ART. XIII. *Outline of the Speech of the Right Hon. Henry Dundas, on the Bill for embodying French Corps, April 18th, 1794.* 8vo. 32 p. Price 1s. Debrett. 1794.

MR. DUNDAS is here made to state, that 'self-defence' rendered the present war unavoidable, and that 'large bodies of the french nation' are hostile to the 'unparalleled tyranny of the convention.' The great benefits expected to be derived from arming the emigrants, although

although actually prognosticated by Mr. D., are here carefully suppressed; and indeed, although this perhaps be unfair, it is far from being imprudent, as the number of these unhappy wretches since taken, and condemned to the *guillotine*, would most assuredly deprive him of all pretensions to *second sight*.

‘Mr. Dundas with manly feeling,’ says his panegyrist, ‘and in language which strongly pictured that feeling to be guided by judgment, concluded with combating the justification which had been attempted of the scottish seditionists, Palmer and Muir. “Open (said he) your statute book, and read what are the crimes to which the punishment of death is annexed; compare the crime of an unfortunate wretch who steals a cheese, with the crime of him who conspires to instil into the minds of the people of Great Britain a hatred for our mild laws and happy constitution, and a love for the anarchy and butchery of France. Where is the humanity of those gentlemen who can silently acquiesce in the punishment of death being inflicted on the former, compelled, perhaps, to offend the law, by the clamors for bread of a famishing wife and children: and the crimes of the latter, who could have no motive, no excuse for their crimes, but their vicious desire of obtaining power, by overturning the british constitution, and burying the people in its ruins.”’

Thus it is clearly intimated by the right hon. secretary, that the crime of theft is far less horrible, in these days, than the crime of aiming at a parliamentary reform.

ART. XIV. *Proposed Plan, for the better regulating of the Militia of Great Britain; being an Appendix to the desultory Sketch of Abuses in that Establishment. Addressed to the Yeomanry of Great Britain.* By Charles James, Captain in the Western Regiment of Middlesex Militia, and Author of Hints to Lord Rawdon; Poems, dedicated with Permission to his Royal Highness the Prince of Wales; the Extenuation, and Desultory Skerch of Abuses, &c. 12mo. 62 pages. Price 1s. 6d. Bell. 1794.

WE have already taken notice of the author's Desultory Sketch of the Abuses in the Militia*. In the pamphlet before us it is proposed, ‘that the militia of England, and Wales, and the fencibles of Scotland, be incorporated together, (having regard to the difference of language and manners) and be called the constitutional troops, or the militia of Great Britain.’ A number of subordinate regulations are at the same time suggested, such as, that previous to the march of a battalion from it's county, it shall be ‘unequivocally complete;’ that a third more than the actual effective complement of each regiment be balloted for; that the surplus so drawn, be occasionally drilled by the serjeant who attends the subdivision meetings, so that every vacancy may be instantly filled up; that a general rotation of service shall take place; that monopolies of commissions shall be discontinued, and no officer permitted to hold two, at one and the same time; that shriller fises (what are called in Germany *field instruments*) be adopted amongst us, and that all regiments have the

* See Analyt. Rev. Vol. xviii, p. 494.

same; that two bugle horns be in future constantly kept in every light company; that the flank companies be invariably complete; and
 * that a certain number out of every company be trained to the use of the great guns, and be taught the exercise of the pike, and that in time of war as well as in time of peace, some expert artillery men be attached to every militia regiment; subject to the ordnance, but having a county badge for distinction

* N. B. The want of artillerymen in Great Britain (notwithstanding the immense sums which have been expended, and are hourly issued for the erection of forts and batteries along the coast) is too notorious to stand in need of an argument. A good flying artillery, attached to a sound militia, with cannon planted in such directions as common sense points out, would enable us, assisted by the navy, to bid defiance to all Europe. An invading enemy might then experience to his cost, what Horace has said of our ancestors:

* *Visi Britannos Hospitibus feros!*

Captain J. has in this, as well as in his former treatise, given some hints relative to the only armed force recognized by our constitution, which merit the attention of every englishman, who is not affrighted at the very shadow of a reform, either in civil or military affairs.

INDIA AFFAIRS.

ART. XV. *Strictures and Observations on the Mocurrery System of landed Property in Bengal. Originally written for the Morning Chronicle, under the Signature of Gurreeb Doss, with Replies.* 8vo. 154 pages. Price 3s. Debrett. 1794.

Mr. Prinsep, the author of this pamphlet, having resided many years in Bengal, in the various situations of a ryot, an izardar, and a talluckdar, has had the best opportunity of being acquainted with every thing that relates either immediately or remotely to the landed property of that province. We are much pleased to behold a gentleman returning from the east, without the prejudices, and it may be fairly added, the vices, that are too often produced by a long residence in Asia; as there are but few men, who can avert their eyes from the glare of oriental magnificence, and oriental despotism, in order to contemplate the miseries of the *chupper**, and become the generous assertors of a greatly oppressed order of society. Mr. P. seems to think, that the ryot has an indefeasible right to permanent possession of the soil, while he continues to cultivate it; he affirms, that his claim is at least as good as that of the zemindar, who has been recently affranchised from precarious exaction; and he contends, that his claim is founded not only in justice, but in policy: P. 17.

* As the Bramin, says he, 'subsisted on the quit rents of his ayema, so the zemindar supported his household upon the collections allotted to his care. "The ryot and the sovereign were the only real proprietors of the soil." No one argument which has been advanced in favour of the zemindar's claim to hereditary property in the lands, can be mis-

* Thatched cottage.

applied to the restoration of the ryot's title under a pottah, to permanent possession: no other agreement should be considered valid. Were this rule uniformly established, the ryot would readily contract upon equitable terms, to cultivate *an increased quantity of land*, when he knew that all surplus product beyond his established rent, should remain to himself and family. At present a man of this class of society has no idea of any property attaching to himself. He slaves for the benefit of others, listless and supine, without hope of improving his condition, or providing for age or infirmity. He labours, because he must either work or starve: but if he attempt to improve the value of his cultivation, by a change of produce or better management, the native izardar instantly assesses him to the full amount of the surplus production. This oppression can only be removed, by establishing one fixed rule for the rent of the begah in every district. If taken at the medium assessment of ten years back, which the paatwary book will exhibit, of so much for ploughed, and so much for pasture land, and every ryot were allowed to take a pottah for what he had the means of employing, the gross collection of all in hand would be ascertained; and the waste or unoccupied spots might be granted to the zemindar, at an equitable fixed quit rent, or be sold to those who would give the best price for them. Universal independance would give birth to universal energy and emulation. Talents and industry, unshackled by oppression, would endow the proprietors of them with a laudable ambition, and invest them with riches and distinction; the industrious ryot might then have a glimpse of hope to possess some day or other the haven of his indolent or spendthrift chowdry; the weaver to become duloll; every man would enjoy the comforts he acquired, and be stimulated to acquisitions by the confidence of enjoying them unmolested for the future. On the contrary, by granting a permanent tenure of the whole country to the zemindars, a great and formidable barrier will be established between government and the people; a brazen shield to cover oppression and to fortify abuses against local investigation. This little pamphlet merits the attention of every friend to humanity.

ART. XVI. *A Letter to Mr. Fox, on the Duration of the Trial of Mr. Hastings.* 8vo. 88 pages. Price 2s. Owen. 1794.

THE writer of this letter tells Mr. Fox, that the fundamental cause of the delay in the trial of Mr. Hastings originated neither with the house of lords, nor with the commons, nor with the defendant, but in the 'criminal allegations on the twenty articles,' which are said to amount to two thousand.

We shall here extract one or two of the most pointed passages, leaving the reader to form his own opinion of the justice of their application.

P. 1. 'Men of all parties and descriptions agree, that the duration of the trial of Mr. Hastings, is a grievance of a most alarming nature, which may tend to make even the word impeachment displeasing to british ears for ages to come. You were pleased, in the last week, to support a motion for an address to his majesty in favour of two gentlemen, who are sentenced to be transported for fourteen years to Botany Bay. Your ground of complaint, in the case of Mr. Muir, and Mr. Palmer, was, that *after conviction* the sentence pronounced by the court, beyond all bounds exceeded the offence. In other words, what

the law of England would have punished, at the utmost, with fine and imprisonment, the law of Scotland punished, by what is tantamount to transportation for life. The real ground of complaint, in the cause in which *you bear so distinguished a part*, is, that the punishment, while by law Mr. Hastings is deemed *innocent*, has far exceeded any punishment that the court could have inflicted, had he pleaded guilty to all the charges, when he was arraigned in the month of may, 1787. The feelings of Mr. Hastings are highly gratified beyond all doubt, by the general esteem in which his character is held in Great Britain, and throughout Europe. It must also afford him the highest pleasure to reflect, that no one native of India has complained of his oppressions; on the contrary, all unite in bearing testimony in his favour; yet the *fact* is, that having been tried upon charges which would have subjected him, on conviction, *only to fine and imprisonment*, he has been *seven years a prisoner*, and has been fined, by the expence of so long a trial, in a much larger sum than any court ever imposed upon an individual, except in the disgraceful days of Charles the second, when fines were intended to operate as sentences of perpetual imprisonment.'

P. 11 'Is it for your credit, Mr. Fox, to have allowed a bill to pass, without opposition to that material part of it, which gives to the public, from the *plunder of India*, half a million sterling annually, for *twenty years*, while a gentleman is under trial, by a parliamentary impeachment, for the measures by which alone either the proprietors or the public can receive a shilling from India? That Mr. Burke should have violated his *solemn pledge* and absented himself while this bill *so fatal to his fame*, was depending, I don't wonder. From him I have nothing but inconsistency and absurdity to expect on the subject of India. But you, who prosecute for justice sake, that you should have allowed such a bill to pass, without pointing out how inconsistent it was with the impeachment, which you were supporting *in the name of the people of Great Britain*, is indeed a subject of great astonishment to me as often as I recollect it. I will not interrupt your attention by extraneous matter, but if you will condescend to look, you will see that upon the *principles* supported at different times, by Mr. Dundas, Mr. Fox, and a former parliament, instead of being intitled to *receive half a million sterling a year* from India in future, this country owes to the princes of India, the sum of thirty four millions, seven hundred and ten thousand pounds.'

We are happy to find that this extraordinary trial is already closed on the part of the managers of the impeachment, but we are afraid, whatever may be the result, that the natives of Asia will not be much benefited by it.

ART. XVII. *The Debate in the House of Commons on Friday, June 20th, 1794, on the Motion of Thanks to the Managers on the Trial of Warren Hastings, Esq.* 8vo. 48 pages. Price 1s. Debrett. 1794.

THE motion of thanks made by Mr. Pitt, and seconded by Mr. Dundas, was opposed by Mr. Sumner, who excepted to this mark of respect, in as far as it regarded Mr. Burke, whose language, he said, had been so unguarded, and indeed abusive, that it called for the censure and indignation, rather than the gratitude of that house. This objection was supported by Mr. Robinson, Mr. Law, and Mr. Wigley, and

and controverted by Mr. Fox, Mr. Windham, and Mr. Francis. The minister's motion having been carried by a majority of 29, (fifty ayes, and twenty one noes,) the speaker proceeded to return thanks; and in the course of his speech, which was short, but pertinent, observed, 'that a forcible admonition has been given, on this occasion, to all persons in situations of high and important national trust, that they can be neither removed by distance, or sheltered by power, from the vigilance and authority of this house, which is possessed of no privilege more important, than that by which it is enabled to bring public delinquents to the bar of public justice, and thus to preserve, or rescue from dishonour, the british name and character. But in addressing you on this occasion, (adds he,) and in considering the beneficial consequences to be expected from this proceeding, it is impossible not to advert to the increased security which the constitution has derived in the course of it, from the recognition and full confirmation of the principle, that an impeachment is not discontinued by a dissolution of parliament; a principle essential to the privileges of this house, and to the independent and effectual administration of justice.'

S.

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- 153, l. 11 f. b. fontesque, read fontesque.
- 161, l. 3, man—him, read men—them.
- l. 5, him, read them.
- 171, l. 19, Serman, read Sermon.
- 178, l. 10, exemplar, read exemplar.
- 197, l. 14, have, read has.
- 231, l. 19, dele the comma after muscular.
- 235, l. 5, f. b. for their, read her.
- 248, l. 14, Mr., read Dr.
- 249, l. 25, Fuefi, read Fuefli.
- 276, l. 17 f. b. aliis, read alii.
- 327, l. 4 f. b. the semicolon should follow character, not warmth.
- 341, l. 11-14 f. b. read Hence if HABIT be second, ASSOCIATION may be called first nature; and, paradoxical as it may seem, were pains taken for the purpose, a smiling countenance might no longer indicate serene pleasure, &c.
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- 432, l. 21, for Warwick, 'strange read Warwick, "strange.
- 440, l. 6, Godwin's, read Godwin's.
- 478, l. 6 f. b. 18, read 35.

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